The World
Of Moslem Woman

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The World
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دار المأمون للنشر والتوزيع

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In the Name of Allah, The Most Gracious, The Most Merciful

a) (prayer and peace be upon him) = (PPUH)

b) (May God be pleased with him) = (MGPWH)

c) (May God be pleased with her) = (MGPWH)

d) May God have mercy upon him) = (MGHMUH)

The Dedication

To: The Moslem woman of our time...

Shake off the dust of the past, as the sleep lasted long. Shake off the thoughts of the past, as the resource is still fresh and sweet. Get up to your Islam which enlivens your heart, soul and mind, and you will be the most active, the most smart and the most beautiful. Why not, while it is what the Lord of *Al*-'Alamin (mankind, jinn and all that exists), the All-Wise, the All-Knower chose for you, which will restore you and restore your situation in life and Hereafter. And the last of this nation will not be reformed except with what reformed its beginning.

Come on, approach, read, listen and gaze so that you return, by your selection, mind and belief, to your religion and say: Verily, how nice the belief is! And how sweet the obedience is! And how fresh the adherence to the obedience of Allah and to the religion of Allah is! Come on, as the scope is open before you.

O Moslem woman of this time, o she who is being challenged by the whole world; you are facing a crazy war and satanic temptations, thus, in challenge of your religion, chastity and characters, and even of all aspects of your good and shyness. They opened the doors of every inducing thing and every temptation, and concealed the good and every useful thing from you.

Did you realize the meaning of what I am saying? Do you withstand? Will you remain adherent to your religion and keeping your screen and shyness? Or you will say that the war is in its peak and the groundless winds are strong and destructive? And the temptations are continuous and I can do nothing.

Or you will say: I am proud of my religion and belief, I feel honored with my veil and I raise my head high with my righteousness and my insisting on the right before all these temptations; thus, because I am willful and having right.

Congratulations for you, congratulations for your nation with you and congratulations for your generation that you are the princess and master of yourself and not a slave of desires and longings.

Congratulations for your reward of good life in the world; and in the Hereafter, you will be rewarded for your best deeds, and gardens of eternity and the greatest good pleasure of Allah.

The exalted Allah said*:* ***(Whoever works righteousness - whether male or female - while he {or she} is a true believer {of Islamic Monotheism} verily, to him We will give a good life {in this world with respect, contentment and lawful provision}, and We shall pay them certainly a reward in proportion to the best of what hey used to do {i.e. Paradise in the Hereafter}).*** *[Surat An-Nahl {The Bees}: 97].*

The Position of Woman in Islam

The Position of Mother

The Position of Girl

The Position of Wife

The Credit of the Woman's Obedience to her Husband

The Position of Mother in Islam...

The most high and praised Allah enjoined on children to the parents in general and linked His worship and the belief of His Monotheism by doing good to the parents for their great right upon them. The exalted Allah said: ***(Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the needy), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful).*** *[Surat An-Nisa' (The Women): 36].* And the exalted Allah said: ***(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor*** *{23}.* ***And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young").*** *[Surat Al-Isra' (The Journey by Night]: 23, 24.*

The position of the mother is a great position in Islam, as Islam enjoined a special commandment to her after the general commandment.

The exalted Allah said: ***(And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. To Me is the final destination)*** *[Surat Luqman: 14]*.

Islam gave the mother an honor to which she has never reached at any time and any place...

She has the first right upon her children, and her right is three times precedent to the right of the father.

This is not but a high standing, honor, fulfilling her right and taking into consideration of her creation and her psychological need for care.

It was quoted from Abi Hurairah (MGPWH) that a man asked the Prophet (PPUH): (Who of the people most deserves the good companionship? He said: your mother; then he said: then who comes next? He said: your mother; then he said: then who comes next? He said: your mother; then he said: then who comes next? He said: your father). *[Al-Bukhari]*.

The group majority went on to say that the mother is preferred to the father as regards righteousness.

Bahz, in quotation from his father from his grandfather, related to us and said: (I said, O, the Messenger of Allah (PPUH): whom I have to honor? He said: your mother; I said: then whom? He said: your mother; I said: then whom? He said: your mother, then your father, and then the closer and the closer). *[Narrated by Al-Bukhari and Ibn Majah]*.

The Position of Girl...

Islam was concerned about honoring the girl and caring for her creation and psychology, because she constitutes half of the society, and made doing good to her as shelter from fire.

He (PPUH) said: {He who was bestowed any of these girls and did good to them, that would be as a shelter for him from fire}. *[approved].*

And girls are exactly like boys who both are the gift of the exalted and lofty Allah, and the gift, whatsoever it is, is beloved to the human being.

The exalted Allah said*:* ***(To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills*** *(49).* ***Or He bestows both males and females, and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things).*** *[Surat Ash-Shura {The Consultation}: 49/50].*

The people of pre-Islamic times were not welcoming the delivery of female (offspring) as the verses portrayed the scene as a lively illustration for their dissatisfaction of girls.

The exalted Allah said: ***(And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!*** *{58}* ***He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision).*** *[Surat An-Nahl {The Bees}: 58/59].*

All this dissatisfaction is because of the fear of disgrace and fear for means of living, and therefore Allah eased them by that He is the Guarantor who provides both the old and young with the means of subsistence.

The exalted Allah said: ***(And no moving (living) creature is there on earth but its provision is due from Allah).*** *[Surat Hud (Prophet): 6].*

The exalted Allah said: *(**And kill not your children for fear of poverty. We shall provide for them as well as for you)**. [Surat Al-Isra' {The Journey by Night}: 31].*

And of the Islam's commandment to girls is that it made the reward of the one who does good to them in their education and teaching is the accompaniment of the Messenger of Allah (PPUH).

He (PPUH) said: (He who made provision for two girls till maturity would come together with me on the Day of Resurrection, and he combined His fingers). *[Related by Muslim]*, which means a sign of his accompaniment (PPUH).

And of the superior aspects of taking interest in the woman are the concern about her religion, her obedience to her Lord and her being godly so that she would be safe from Fire; so, the Moslem family was ordered to protect its members, including women, from Fire.

The exalted Allah said: ***(O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded)*** *[Surat At-Tahrim (The Prohibition): 6].*

And therefore, the exalted and lofty Allah warned from neglecting the trusts, and the women are the most dangerous thereof, by not educating, not caring and not helping to attain the good pleasure of the exalted and lofty Allah.

The exalted Allah said: ***(O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you)***. *[Surat Al-Anfal {The Spoils of War}: 27].*

The Position of Wife...

Marriage was allowed by the praised God in between the human beings for great wisdoms and important benefits including the most prominent thereof, i.e. to continue descendants and reproduction so that this mankind may persist and his individuals may grow for the purpose of existence for populating the world, in addition to the deferred intention of worshipping the exalted creator and what concerns Him and what relates to the word and deed. Marriage is of the right guidance of the Messenger (PPUH), as it was approved by Him (PPUH), as no Moslem man or woman may dispense therewith or use any treatment to interrupt the lust or discontinue the reproduction, which is known as piousness, i.e. discontinuation of marriage, for what it includes of disposition of God's creation on which He endowed mankind by what He deposited in them of instincts and inclination of the male to the female and vice versa, even if that was for the purpose of worshipping and obedience.

It was quoted that Said bin Jubair (MGPWH) said: Ibn Abbas (May God be pleased with both of them) said to me: Did you marry? I said: No. He said: Get married as the best of this nation was the most one who married women, i.e. the Messenger of Allah (PPUH). [*Quoted by Al-Bukhari*].

The Messenger (PPUH) commanded that the unmarried woman be married off if she was wanted by the equal suitor.

It was quoted from Ali bin Abi Taleb (MGPWH) that the Messenger of Allah (PPUH) said: {O Ali, there are three things you should never defer: Prayer in time, funeral procession on time, and the ***ayyim*** {unmarried woman} if she found her equal suitor} (At-Termithi and Ahmad).

Ayyim: The unmarried woman.

The exalted Allah said: ***(And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect)***. *[Surat Ar-Rum (The Romans): 21].*

The exalted Allah said: ***(And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing {about the state of the people})***. *[Surat An-Nur {The Light}: 32].*

The Messenger of Allah (PPUH) said: (Oh ye young men, he who of you have the capability should marry, as it is more disregarding and more immunizing of chastity, and he who cannot do that, he has to fast as it is a protection for him). *[approved]*.

The intentions of marriage in Islam...

1) To keep reproduction and keep kinships.
2) To obtain pleasure and enjoyment and enjoy the grace.
3) To protect against adultery.
4) To refrain from committing prohibited ***(haram)*** things.
5) The repose between the husband and wife and the psychological rest.
6) To cooperate for forming a good family.
7) The husband's provision and protection of the woman.
8) The woman assuming her function in life as a wife, a mother and baby caring.

For choosing the husband, there are certain conditions...

The Messenger of Allah (PPUH) said: (If that whose religion and nature is accepted came to you, then marry him, and if you do not do so, there would be oppression on the earth and great corruption). *[Related by At-Termithi]*.

For choosing the wife, there are certain conditions...

The Messenger of Allah (PPUH) said: (The woman is married for four features: For her property, for her kinship, for her beauty and for her religion, so, get that of religion so that you may get wealthy). *[Sahihul-Jami', Volume1/3003]*.

The woman that would be married off is certainly one of three cases...

1) The young virgin: Her father has the right to marry her off without her permission; as Abu Bakr As-Siddiq (MGPWH) married off Ayshah (MGPWH) to the Messenger of Allah (PPUH) when she was six years old and she cohabited to Him when she was nine years old. He (PPUH) said: (No marriage save with a legal guardian). *[As-Sunanul-Arba'ah].*
2) The mature virgin: She cannot be married off save with her permission and her permission is her silence. The Messenger of Allah (PPUH) said: (The virgin should never be married off until she gives permission; they said: O Messenger of Allah: How her permission would be? He said: That she keeps silent). *[Approved]*. So, her permission is necessary.
3) The deflowered unmarried woman: She shall not be married off save by her permission, and her permission is by talking.

In the three cases, there is the complete honor of every woman according to her case and feature.

The Credit of the Woman's Obedience to her Husband...

The Messenger of Allah (PPUH) said: (If the woman prayed her five prayers, protected her chastity and obeyed her husband, she would enter Paradise from anyone of its gates she likes). *[Related by Ibn Hibban]*.

The Messenger of Allah (PPUH) said: (No woman is allowed to fast in the presence of her husband save by his permission, and she is not allowed to let anyone into his house save by his permission). *[Related by Al-Bukhari]*

The Messenger of Allah (PPUH) said: (If the man invited his wife to his bed and she did not respond to him and he slept angry at her, angels would curse her till morning). *[Approved].*

The Messenger of Allah (PPUH) said: (I swear by Whose my soul is in His hand that there is no man who invites his wife to his bed and she refuses to do so save that Who is in the Heavens would be annoyed at her till (her husband) is satisfied with her).

The Messenger of Allah (PPUH) said: (And the woman is guardian in her husband's house and she is responsible for it). *[Approved]*.

The exalted and lofty Allah commended the believer women by the characteristics of righteousness, obedience and guardianship in the absence of their husbands, so she does not disclose the secrets of her husband.

The exalted Allah said: *(**Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property)**.* [*Surat An-Nisa' {The Women}: 34]*.

The obedience of woman to her husband is an elevation and honor of her in Islam, so, if she did good, she would never be met save with good and honor.

Marital Life in Islam

Seeing the Fiancée

Marriage Good Manners

Marriage Forbidden Actions

The Rights of Wife

Divorce/Its Rules/Its Prescribed Period *(Iddah*)

The Mourning/its Prohibitions

Seeing the Fiancée...

The Great Islam wanted to complete the marriage benefits in order to achieve the purpose thereof, i.e. continuation of relations between the spouses and achievement of the sought benefits, i.e. the reproduction which is brought up in an Islamic home the two supports thereof, i.e. the father and mother, live in complete concord, continued love and exchange of compassions, and they both, through this, create an atmosphere of peace, calmness, sympathy and joy, the matter which makes the new generation be brought up in that fragrant atmosphere. Hence, it was allowed for the Moslem fiancé to see his fiancée and for her to see him.

The seeing benefits include...

1) If he was pleased by something of her characteristics, his heart would be fond of her and he would want to marry her.
2) That she should have no visible imperfection in her eye or in her face or in any other feature of whatever is visible to him. But, as to the internal body and what is hidden from seeing, it is an honesty in her neck and in the necks of her family as they have to explain it to him, otherwise, it would be an imperfection that she deserves to be rejected due to it, as if there was leprosy in her body or natural ugliness or epilepsy.

The man alike should not hide his imperfections which might be a reason for the wife's disgust of him later on.

Is the Seeing Conditioned by the Knowledge of the Woman or her Family...

Abu Dawoud related in quotation from Jaber bin Abdulla (May God be pleased with both of them) that the Messenger of Allah (PPUH) said: If anyone of you betrothed a woman and he could see in her what invites him to marry her, he has to do that. He said: Then I betrothed a woman and I used to hide myself waiting for her until I saw of her what urged me to marry her and I married her). *[Related by Abu Dawoud]*.

The Time of the Required Seeing and its Limits...

As to the time of seeing, it is during the betrothal process or more properly speaking after that when her family shows sings of acceptance of the fiancé and that he is suitable for their daughter, as then seeing would be possible and he might send one of his female relatives to see her as naturally she is for fear of that she might have a hidden imperfection.

The Limits of Seeing...

1) The man is allowed to look at the face and hands only, as the Malikites, Shafiites and Ibn Hazm Said.

2) It is allowed to see the face only, which is the opinion of Imam Ahmad in one of the narratives.

3) It is allowed to see the face, hands and feet, and there are other opinions regarding what is allowed, but, the most authentic, God knows best, is the seeing of the face and ends of hands, and the evidences of these opinions are what is understood of the above ***hadith*** (tradition), of which His (PPUH) saying: (And if he could see in her what invites him to marry her, he has to do that). [*Abu Dawoud*].

Mostly, the face, hands and ends of feet are the visible parts of her, and the face is the most important part of the woman which the man sees, as if he saw her hands, her feet, her tallness and her full shape without seeing the face, he would say that I did not see her because he did not see the face which is the place of make-up and beauty.

How Seeing Takes Place...

Originally, seeing should take place through one of the woman's unmarriageable men who would fix a time for the visit of the fiancé and sits with him in the sitting place or elsewhere, and the woman comes to pass by them when he could see whatever possible of face, hands, tallness and shape and he might hear the voice when she gives salutation.

The religion is clear in allowing the seeing and then proceeding or leaving, and seeing is an honesty as if he saw an imperfection in her and then he left her, he should not talk about that in front of others, and he should not mention her save with good as what consists an imperfection for him might be a good thing for others.

Women Forbidden to be Betrothed...

There are types of women whom Islam forbade betrothing for a limited period of time, either due to maintaining the rights of third parties or due to what results from that of enmity, hate and psychological or physical harm.

1) The affianced woman, as if the acceptance and satisfaction signs were shown, it would be forbidden for others to propose to that woman due to what that implies of aggression on the right of others and due to what that leads to of afflictions and enmity, and the evidence for that is His (PPUH) saying: (And the man should not propose to a woman over the betrothal of his brother). *[Related by Muslim]*.
2) To propose to a woman who is in the course of her period of a revocable divorce, and the reason for that is that she is still a wife of the first man as long as she is still in the course of her period of that divorce, and thus, the Moslem shall not propose to her until her period expires and he even shall not show the proposal, i.e. indirectly,

as her first husband might return to her. However, there are certain rules for this issue, which should be known and applied as there are those who ignore such rules and propose to the woman following her divorce from his first husband even during the course of her period from the divorce.

3) The woman who is in the course of her period of the irrevocable divorce, as she firstly ascertains, during the said period, of that she is free from pregnancy, and she passes that period of three menstrual periods, if she was not pregnant, in honor of the first husband's rights due to the saying of the exalted Allah:***(And divorced women shall wait (as regards their marriage)*** for three menstrual periods). *[Surat Al-Baqarah {The Cow}: 228],* and this is a general rule for the definite and other divorcees, but, scholars excluded the indication in this case, and it takes place with several wordings, and what is forbidden is the declaration of the proposal due to the saying of the exalted Allah: ***(And there is no sin on you if you make a hint of betrothal to women or conceal it in yourselves, Allah knows that you will remember them, but do not make a promise (of contract) with them in secret).*** *[Surat Al-Baqarah {The Cow}: 235].*

4) The woman who is in the course of her period of the death, and she is the woman whose husband passed away, whether he slept with her or not, and the period she passes, if she is not pregnant, is four months and ten days. The woman was totally forbidden to make herself up in the time of mourning as that calls for marriage, and this period is a worship to the praised God, during which she has to wait until it elapses, and it implies a respect of the deceased's family and expression of hearty faithfulness for the first husband, and a Moslem shall not propose to her in a frank manner, but as for hinting, it is possible and it is done with special wordings.

5) Betrothal of unmarriageable women: They are the women whom it is forever forbidden to marry them such as daughters, sisters, etc. or those whose forbiddance is limited such as the wife's sister and her aunt.

6) Betrothal of the woman who is in the state of ritual consecration of Hajj (pilgrimage) and ***Omra*** (Minor Hajj or pilgrimage) due to His (PPUH) saying: (He/She who is in the state of ritual consecration of Hajj and ***Omra*** shall not marry and shall not betroth). *[Related by Muslim].*

These are the Islam religion's rules and we have to abide by them.

Of the Marriage Good Manners:

Congratulation:

The Sunna of the Messenger of Allah (PPUH) in congratulating the newlyweds is His (PPUH) saying: (God bless for them and bless them) *[An-Nisa'i and Ibn Majah].*

It was quoted from Abi Hurairah (MGPWH) that the Messenger of Allah (PPUH), when harmonizing the man if he married, used to say: (May God bless to you and bless you and unite of both of you in good). *[Abu Dawoud, At-Termithi and Ibn Majah].*

The Feast:

The feast is the name of food in the wedding in special.

The feast is a desirable Sunna, and the newly married has to feast with whatever available to him as the Prophet (PPUH) feasted for his wives and urged his companions to feast.

The bride might serve her husband's guests on the day of her wedding (within the legitimate religious limits). And the gift for the newlyweds is desirable.

Of the Wedding Night's Good Manners...

- The husband's greeting the bride.
- Caressing her by offering drinks and sweets.

- He puts his hand on her head and supplicates for her.
- He prays two bows with her.
- It is recommended that he brushes his teeth in order to clean his mouth before he sleeps with her.
- It is recommended to say the name of Allah and supplicate upon having sexual intercourse, as it was quoted from Ibn Abbas (May God be pleased with both of them) that the Messenger of Allah (PPUH) said: (If anyone of you, who wanted to have sexual intercourse with his wife, said: In the Name of God, O God, keep the Satan away from us and keep the Satan away from what you blessed us with, and if it was predestined for them to have a child in that intercourse, that child would never be harmed by the Satan). *[Related by Al-Bukhari, Muslim, Ahmad and At-Termithi].*
- It is recommended to be covered upon having sexual intercourse, as Bahz bin Hakim, in quotation from his father from his grandfather (May God be pleased with both of them), related and said: (I said, O Messenger of Allah, as to our genitals, what have we to take and leave thereof? He said: Hide your genitals save from your wife or the female slave-girls whom your right hand possesses. He said: I said: O Messenger of Allah,

what if they all were together? He said: If you could hide it from all, then you have to do it. He said: I said: O Messenger of Allah, what if anyone of us was alone? He said: God is worthier than people to be ashamed thereof). *[Related by Ahmad and At-Termithi, **Al-Albani** who said that it is good **hadith**, and it was related by Abu Dawoud and Ibn Majah].*

Thus, it is more appropriate to cover themselves with a garment over them upon having sexual intercourse, and it is recommended to perform ritual ablution in the state of Janaba (i.e. after a sexual discharge) if he wanted to have sexual intercourse again.

It was quoted from Abi Said Al-Khudry (May God be pleased with both of them) that the Messenger of Allah (PPUH) said: (If anyone of you slept with his wife and wanted to do that again, he has to perform the ritual ablution). *[Related by Muslim, Ahmad, At-Termithi, An-Nisa'i, Abu Dawoud and Ibn Majah].*

Of the Marriage Forbidden Actions

- The bride's going to the hair dresser on the wedding night if the hair dressing shops contained denied things and that resulted in her beauty to be uncovered to those who are not forbidden for her to marry.

- Seeing the private parts of the bride by women on the pretext of preparing her for wedding.
- Insisting on making wedding parties in hotels and attending such parties although of the denied actions they include such as gathering of men and women in one place and waste.
- Adornment of the bride at her wedding night and uncovering herself in front of foreigners.
- The bride and groom sitting among women and men, as He (PPUH) said: (Beware of going into the place of women). *[Sahihul-Jami' - Volume 1/2677].*
- Certain women's dancing naked in an exciting manner in parties.
- Photography of parties using cameras and videos in a careless manner, the matter which leads them to fall in the hands of those other than unmarriageable people.
- Wasting in the wedding feast. The exalted Allah said: ***(And eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun(those who waste by extravagance).***

  [Surat Al-A'raf {The Heights "or The Wall with Elevations"}: 31].
- The bride not praying on the wedding night under the pretense that she is a bride and she is allowed to do that.

The Rights of Wife...

The exalted Allah said: ***(And live with them honorably).*** *[An-Nisa' {The Women}: 19].*

The exalted Allah said: ***(You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married).And if you do justice, and do all that is right and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful).*** *[An-Nisa' {The Women}: 129].*

The Messenger of Allah (PPUH) said: (Take good care of women as the woman was created from a rib and the most curved part of the rib is its upper part, and if you wanted to straighten it, you would break it, and if you left it, it would remain curved, so, take care of women). *[Approved].*

This means the fineness of the woman.

The Messenger of Allah (PPUH) said: (...oh, you owe them dealing good with them in their clothing and food). *[At-Termithi and Ibn Majah].*

The Messenger of Allah (PPUH) said: (The believers of most perfect belief are those of best nature and the best of you are those who are good with their wives). *[At-Termithi].*

It was quoted that Mu'awiah bin Haidah (MGPWH) said: O Messenger of Allah, what does anyone of us owe his wife? He said: (To feed her when you feed yourself, to clothe her when you clothe yourself, do not hit the face, do not curse and do not desert save in the house). *[Abu Dawoud].*

Also, the wife has financial rights: Such as the dower and cost of living, and other nonfinancial rights including:

1) Living with them Honorably:

The exalted Allah said: ***(And live with them honorably).*** *[Surat An-Nisa' {The Women}: 19].*

The exalted Allah said: ***(And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable)***. [Surat Al-Baqarah *{The Cow}: 228].*

The Messenger of Allah (PPUH) said: (The best of you are those who are best for their families and I am the best of you for my family). *[At-Termithi and Ibn Hibban]*

2) Be Kind with the Wife:

The Messenger of Allah (PPUH) used to say to Ayshah (MGPWH): (Come on, let us race) and she gets ahead of him, but, when she became fatter he used to race with her get ahead of her, laugh and say: (This for that). *[Musnad of Ahmad {6/264}].*

The Messenger of Allah (PPUH) said: (Every amusement sought by the Moslem man is worthless, with the exception of a throw by his bow, his horse training and playing with his family (wife) as these are of the right things). *[Related by At-Termiti].*

3) Chatting and Talking with Her:

This is what the Messenger of Allah (Prayer and Peace be upon him) used to do, as he used to sit down and listen to *Ummul-Mu'mineen* (The mother of believers) Ayshah (MGPWH) as related by Umm Zar' At-Taweel.

4) Teaching her the matters of her Religion and Urging her to show obedience:

The exalted Allah said: ***(O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded)****. [Surat At-Tahrim {The Prohibition}: 6].*

It was quoted that Abi Hurairah (MGPWH) said: The Messenger of Allah (PPUH) said: (May Allah have mercy upon a man who wakes up at night and prays, and then he awakens his wife and she prays and if she did not respond he would splash her face with water, and May Allah have mercy upon a woman who wakes up at night and prays,

and then she awakens her husband and he prays and if he did not respond she would splash his face with water). *[Musnad Ahmad {2/250}].*

It was quoted that Umm Salamah (MGPWH) said: The Prophet (PPUH) woke up one night and said: (Praise Allah, what temptations He sent down tonight, and what treasures He opened, so, awaken the room dwellers up as how many a time the clothed woman in the world would be naked in the Hereafter). *[Sahihul-Bukhari {115}].*

5) Overlooking her offenses unless they imply a breach of God's Law of Islam:

The Messenger of Allah (PPUH) said: (The believer should not hate a believer woman, as if he disliked one character of her, he would accept another) *[Sahih Muslim {1469}].*

6) Not harming her by beating or cursing:

The Messenger of Allah (PPUH) said: (Do not hit the face and do not curse). *[Sahih Muslim].*

It was quoted that Ayshah (MGPWH): I have never seen the Messenger of Allah (PPUH) hitting a servant of him nor a woman, and he has never hit anything with his hand save in the case of fighting for the cause of God). *[Muslim, At-Termithi and An-Nisa'i].*

The Messenger of Allah (PPUH) said: (Anyone of you should not whip his wife like the whipping of a slave and then makes sexual intercourse with her at the end of the day). *[Al-Bukhari and Muslim].*

7) **Not deserting her save in the house if she did what requires that:**

He (PPUH) said: (And do not hit the face, do not curse and do not desert save in the house). *[Sahih Muslim].*

8) **Keeping her chaste:**

He (PPUH) said: (And your family {wife} has a right over you). [*Approved*].

9) **Allowing her to go out to visit relatives and to attend and witness the group prayers:**

He (PPUH) said: (Do not prevent the female servants of Allah from the mosques of Allah). *[Sahihul-Jami' - Volume 2/7456].*

10) **Not disclosing her secret and not telling her imperfections:**

He (PPUH) said: (The believer should not hate a believer woman, as if he disliked one character of her, he would accept another). *[Related by Muslim].*

11) **Spending on her and on her children:**

The exalted Allah said: ***(The mothers shall give suck to their children for two whole years,***

(that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do). *[Surat Al-Baqarah {The Cow}: 233].*

The Messenger of Allah (PPUH) said to the wife of Abi Sufian, who was stingy and did not give her: (Take of his property, in a fair manner, what is enough for you and enough for your children). *[Approved].*

12) Adorning himself for her:

The exalted Allah said: ***(And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable).*** *[Surat Al-Baqarah {The Cow}: 228].*

Ibn Abbas (May God be pleased with both of them) said: Oh, I like to adorn myself for the woman exactly as I like her to make herself up for me because the exalted Allah said: ***(And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable)***.

13) Thinking good of her:

The exalted Allah said: ***(Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie).*** *[Surat An-Nur {The Light}: 12].* The exalted Allah said: *(**O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful).*** *[Surat Al-Hujurat {The Dwellings}: 12].*

Divorce: Its Rules and Prescribed Period (*Iddah*).

The exalted Allah said: ***(And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable).*** *[Surat Al-Baqarah {The Cow}: 228].*

Islam gave guardianship to the man.

The exalted Allah said:***(Men are the protectors and maintainers of women).*** *[Surat An-Nisa' {The Women}: 34].*

Originally, the marital relationship is based upon good dealing or divorce in order to keep both of them and the children.

The exalted Allah said: ***(After that, either you retain her on reasonable terms or release her with kindness).*** *[Surat Al-Baqarah {The Cow}: 229].*

Treatment of the slackness in the relationship...

The exalted Allah said: ***(And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do).*** *[Surat An-Nisa' {The Women}: 128].*

If reluctance or avoidance took place, it would be alright for the woman to assign her right or part of it such as expense, clothing or overnight stay, and there would be no objection for the man to accept that.

As when Sawda bint Zam'a (MGPWH) got older and the Messenger of Allah (PPUH) decided to leave her, she reached a compromise with him on the basis that he keeps her and she leaves her day (night) for Ayshah, and he accepted that from her and kept her on that basis.

The Case of the woman's hating her husband and impossibility of her staying with him...

In this case she would have the right to redeem and free herself from him and it would not matter for her to sacrifice for him, and there would be no objection for him to accept that from her.

The exalted Allah said***: (Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce).*** *[Surat Al-Baqarah {The Cow}: 229].*

The rule of the woman who requests divorce without excuse...

The Messenger of Allah (PPUH): (If any woman requested her husband to divorce her without any excuse, she would be prohibited to smell the fragrance of Paradise). *[Related by Abu Dawoud and At-Termithi].*

The rules of expiration of the contraction of marriage...

The contraction of marriage between the couple expires in one of two cases...

1) Either by decease.
2) Or by divorce.

And in both cases, the prescribed period ***(Iddah)***, which is a fixed period of waiting in accordance with the law of Islam, would be a must for the woman, and the reasons for that are...

1) Honoring the contraction of marriage between the couple (husband and wife).
2) Making sure that the womb is free from pregnancy.
3) So that kinships do not confuse.

Types of those women waiting in their prescribed period as a result of divorce or death...

1) The prescribed period of the pregnant woman, whether she was in the course of an irrevocable divorce, revocable divorce or widowed.

   The exalted Allah said: ***(And for those who are pregnant (whether they are divorced or their husbands are dead), their Iddah (prescribed period) is until they lay down their burden)***.

   [Surat At-Talaq {The Divorce}: 4].

2) The prescribed period of menstruating woman: Three menstrual periods (three menstruations).

The exalted Allah said*: **(And divorced woman shall wait (as regards their marriage) for three menstrual periods).*** *[Surat Al-Baqarah {The Cow}: 228]*.

3) The prescribed period of non-menstruating woman.

- And she is the young immature woman.
- The old woman who has passed the age of monthly course, and the prescribed period for both of them is three months.

The exalted Allah said: ***(And those of your women as have passed the age of monthly courses, for them the Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses {(i.e. they are still immature) their Iddah (prescribed period) is three months likewise).*** *[Surat At-Talaq {The Divorce}: 4].*

4) That woman whose husband is dead.

Her prescribed period is four months and ten days: The exalted Allah said: ***(And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days))****.*

[Surat Al-Baqarah {The Cow}: 234].

However, as regards the pregnant woman, her prescribed period is until she delivers her baby.

The exalted Allah said: ***(And for those who are pregnant (whether they are divorced or their husbands are dead), their Iddah (prescribed period) is until they lay down their burden).***

[Surat At-Talaq {The Divorce}: 4].

Rules of the woman waiting in her prescribed period:

1) It is prohibited to betroth her as per the following details:

- The woman who is passing the revocable prescribed period: It is prohibited to betroth her, whether by hint or frankly, as she is as good as wives.
- The woman who is passing the irrevocable prescribed period: It is prohibited to betroth her frankly and not by hint.

The exalted Allah said: ***(And there is no sin on you if you make a hint of betrothal to women).***

[Surat Al-Baqarah {The Cow}: 235].

2) It is prohibited to consummate her marriage.

The exalted Allah said: ***(And do not consummate the marriage until the term prescribed is fulfilled).*** *[Surat Al-Baqarah {The Cow}: 235].*

She who is divorced prior to coition has no prescribed period.

The exalted Allah said: ***(O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no Iddah (divorce prescribed period, see {V. 65:4}) have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner).*** *[Surat Al-Ahzab {The Confederates}: 49].*

- She who is divorced prior to coition and her dower is appointed: She is entitled for half of it, and the one whose dower is not appointed is entitled for the suitable gift of clothing, etc.
- She who is divorced after coition is entitled for the dower.

The exalted Allah said: ***(There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their Mahr (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. (**236**) And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the Mahr (bridal-money given by the husband to his wife at the time of marriage),***

then (pay) half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego (and give her full appointed Mahr). And to forego (and give her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allah is All-Seer of what you do). *[Surat Al-Baqarah {The Cow}: 236/237].*

Mourning:

Mourning the husband:

If her husband died, the woman has to mourn him for four months and ten days due to the saying of the exalted Allah: ***(And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)).*** *[Surat Al-Baqarah {The Cow}: 234].*

Mourning other than the husband:

The Messenger of Allah (PPUH) said: (No woman believing in Allah and the Hereafter shall be allowed to mourn a deceased person, with the exception of her husband, for more than three {days}). *[Related by Muslim].*

Mourning Prohibitions:

The woman waiting in her prescribed period as a result of a death case shall be prohibited:

- To use scents (perfumes), as the Messenger of Allah (PPUH) said: (She has never to touch (use) scents).
- To wear dyed dresses and other dresses with safflower color.
- To use jewelry.
- To spend the overnight stay in other than her house save in the case of having a good excuse according to the law of Islam.
- To use dyestuff (henna, make-up, etc.)
- Adornment of her body such as kohl and ring.

And she shall be allowed:

- To go out for necessities.
- To clip nails, tear out the armpit hair and other natural norms.
- To bathe using soap.
- To comb her hair.
- To work in sewing, weaving, etc.
- To organize, clean and arrange her house.
- To talk to any man she needs in accordance with the legal conditions of the law of Islam.

War against the Moslem Woman

In the Stage of Puberty

In the Stage of Maturity

Prophetic Warnings for Women

In the Stage of Puberty

All of the earth jinni and mankind satans tried and still trying to make the Moslem woman get out of this pure picture, in all her stages, and make her equal, in decadence, with the western woman who is disobedient to the Sharia and Law of the exalted and lofty God.

They have spared no effort in this regard, and one of the eminent Masonic figures even said: "A glass (of wine) and a pretty girl have an effect in breaking the Mohammedan nation more than what one thousand cannons do, so, drown them in the love of material and lusts".

Is not this what they implemented in the actual life of Moslem woman?

As she became, as regards her body, mind and heart, under the control of material things and lusts only, and they achieved their goals; so, shall we go back to our Islam, religion and purity??

And War against Her Started from the age of Puberty...Then, What about the Opinion of Islam and What about Their War against Her???

The wisdom of Allah required the gradual creation, as man is created as weak with no power and no strength. Then, he grows up to become adolescent and youth filling the world with strength and arrogance, and then he changes to weakness stage and passes away. This whole graduation takes place by divine wisdom.

Puberty and Youth in Islam

It is the stage during which the girl changes from childhood to senses and physical, psychological and rational maturity to become legitimately, lawfully and mentally responsible for all her actions. Hence, it is a stage of diligence, responsibility and accountability in Islam.

The Material World's View of the Puberty Stage

The girl has become in an age of (inconstancy as she has no mind, thinking or accountability, and whatever she does, she originally shall be excused, not accounted and it's all right as she is a teen-ager).

It is a misery in the world nowadays that the period of puberty extends from childhood to after the age of forty as they say.

The Lord of *'Alamin* (mankind, jinn, and all that exists) shows that he who reaches forty years of age would have attained the age of full strength, as then he starts to recess and worsen until he dies and goes to his exalted and lofty Lord.

The exalted Allah said: ***(Till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You).*** *[Surat Al-Ahqaf {The Curved Sand-hills}: 15].*

The methods followed for achieving this goal designed for youths in general include the long puberty, media and globalization, and if the minds were empty, not filled with belief and not solidified with the religion and law of the exalted and lofty Allah, response and imitation would be the general phenomenon for that.

The Media Dedicates this Thought Through:

1) A pretty naked woman as a cover girl of a magazine or newspaper.

2) The make-up and its styles, and the displaying naked women.

3) The fashion displays, which are not more than exposing and uncovering the genitals or private parts, and what fashions are they? And for whom? And who decided that they are dresses good for the girls and women of Islam? Many questions, which the Moslem girl should ask herself about?... And is this the dress required before God? And how she would be accounted if she was fashion dressed? These are questions, which you should stop and think of!! And find an answer for them as you will be stopped and questioned. The exalted Allah said: ***("But stop them, verily they are to be questioned)***. *[Surat As-Saffat {Those Ranged in Ranks}: 24].*

Therefore, in the markets of certain societies, you will find disgraceful and short dresses only!!

The Messenger of Allah (PPUH) said: (Everyone of you is a guardian and everyone of you is responsible for his herd) and this is the responsibility of merchants before the exalted and lofty God.

4) Media embodies those who solve the problems of teen-agers.

Actually, those who undertake that are not solidified with the faith of monotheism, but instead, they are specialized in westernization, and thus, their solutions for them would be unlawful and would involve them in more loss, falling down and staying away from the exalted and lofty God.

5) Media is a bad example!

The example of teen-ager girl is the female singers, actresses and those who call for liberating the woman (in order to make her disbelieve in her religion).

6) Acquaintanceship between the two sexes.

This is a great step of corruption meant for destroying the personality of Moslem girl based on shyness, chastity and cover, and changing it to insolence, acquaintanceship and endeavoring to meet the other sex and the result would be destruction in the world and destruction in the Hereafter.

7) Movies.

A study conducted on five hundred long movies showed that the objects of love, crime and sex consisted 72%, i.e. three quarters, of the films, and another study conducted on 100 films showed that 68% of them dealt with crime and violence. Therefore, the bands of crime increased among youths and under aged in America as a result of such films, and crime spread among school students in particular.

The American Dr. Hob Amerlure says that the commercial films spread sex in the world and that the teen-ager girls learn disadvantageous matters.

This is an American opinion... Then, what is the opinion of Moslems as regards these films? And what do teen-agers learn from such films?

8) The media westernize the teen-ager girl, as regards the educational aspect, by opening specializations not suitable for the woman (in the name of liberty for the woman). {Trolley Driver in big factories and working with huge instruments, the matter which makes her lose her femininity, psychology and comfort}.

One of the most prominent deviations among teen-agers in the universities is what we see of the young man sitting down and having social intercourse with the girl and walking with her in the university. But, outside the university walls, if he went out with her, the issue would become an issue of honor and revenge.

9) And of the most evil informational methods:

   What was called as the issue of liberating the woman and defending her rights!! And establishing equality between man and woman on the pretext of the welfare of woman, so, do not be mislead by trifle words, as the wise woman sees that if they wanted to liberate her, they would have not made her body as a propaganda till the shoes, but, her Islam liberated her and liberated her mind from slavery to other than Allah and changed it to a slavery and monotheism of the exalted and lofty Allah.

10) And of the most evil globalization methods is launching a severe attack against the head cover, chastity and virtue, in addition to praising insolence, disobedience and rebelling against the ties of religion and family.

Puberty in the View of Islam is: The Stage of Maturity

These are the methods of our enemies, so, what our Islam prepared for us:

Islam takes care of man as of his birth, as he is grown up in accordance with the directives and good manners of Islam.

The Messenger of Allah (PPUH): (Teach your children the prayer when they reach seven years of age and beat them for it when they reach ten years of age and separate between them in bed). *[Sahihul-Jami' - Volume 2/4026].*

The seven years old child is not legally capable until he reaches ten years of age, and that is not but to qualify him for the stage of maturity and starting the accountability and legal commissions, and all of this is a preparation for the age of maturity.

Moslem Girl in the Stage of Maturity

1) She is solidified with two things:

- Strength in belief, strength in her love of her religion and Lord, and psychological strength in confrontation of westernization.
- Islamic shyness that covers her and covers her personality, as the Master of Messengers (Prayer and Peace be upon him) was (more shy than the virgin in her privacy). *[Sahihul-Jami' - Volume 2/4799].*

2) She realizes that the battle which began between good and evil, between right and wrong and between the final settlement in Paradise or Fire (Hell) is not over and it will never stop, but, it is continuous until she meets the exalted and lofty Allah.

Therefore, her wariness is permanent of every new dress, fashion, adornment or view not subject to her belief and religion, so, if it was in conformity therewith it would be all right, and if it was contradictory thereto it would be rejected in the desire to Allah and obedience to Him.

3) She does not follow the erroneous majority because she knows that the followers of her religion, Prophet and all Prophets and the followers of right have always been the minority.

4) She knows that the solution of her problems is found in her Qur'an and in the Sunna of her Prophet, and not in magazines, asterisms, stars and astrology.

The Messenger of Allah (PPUH) said: (I left you two things after which you will never go astray, i.e. the Book of Allah and my Sunna). *[Sahihul-Jami' - Volume 1/2937].*

Who is Her Example?

The example of Moslem girl is the Messenger of Allah (PPUH) and mothers of believers (MGPWH).

The exalted Allah said: ***(Indeed, in the Messenger of Allah (Mohammad {Prayer and Peace be upon him}) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much).*** *[Surat Al-Ahzab {The Confederates}: 21].*

The mothers of believers who were well-mannered in the Prophetic house, the pure, the virtuous, the believers and those who strived with all what they were blessed with of belief and follow of the commandments of Allah and His Messenger (PPUH) for the good pleasure of Allah.

The exalted Allah said: ***(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful).*** *[Surat Al-Ahzab {The Confederates}: 59].*

The Characteristics of the Matured Moslem Girl Who Accepted Allah as her Lord Include:

1) She knows that the relationship and acquaintanceship between the two sexes shall not take place except by a tie approved and legislated by Islam, i.e. public legitimate (***Halal***) tie, but the mere acquaintanceship is a satanic notion aimed at deviating the girl form her life and then from her chastity and then she is the one who will be subject to the consequence, but as to the (male) youth, he is at liberty before all people, but, before the exalted and lofty Allah, they both are equal, with no difference between both of them as regards as accountability and punishment.

2) She shall not isolate herself from the world, but instead, she must have knowledge, read and live, however, she yields, even when watching a serial, to her belief and classifies: This is a legitimate (***Halal***) action which pleases Allah, and this is a prohibited action which implies the wrath of Allah.

3) She is satisfied with her fate bestowed on her by the exalted and lofty Allah and with her role in this life and world, as Allah gave her rights commensurate with her divine nature and required from her duties commensurate with her divine nature too, so, there is no equality between the two sexes, and how would they be equal in rights while they are neither equal in duties nor in nature.

4) She does not call for the liberation of herself, and from whom? From the religion of Allah!! From her Lord!! From her purity? From her chastity? However, she is liberated by not being a slave except for Allah and not for a fashion, man or thought, as she is a slave of Allah only, which is the highest degree of liberality.

   When the companion Rib'i bin Amer (May God be pleased with him) was asked about the duty of Moslems in the world, Rib'i said: (We came to bring out mankind from worshipping the mankind to worshipping the Lord of mankind, and from the narrowness of world the wideness of world and Hereafter).

5) Whenever she sees a war against her religion, she will stick more to her head cover, chastity and religion, as why do not they fight the nuns in their dress? Why do not they fight the Jewish religious women in their dress? A question at which every Moslem woman should stop to know that she is targeted: (She was, still and will keep on to be targeted).

O Sister, Take a Warning from

The purpose of mankind existence: ***(And I {Allah} created not the jinn and mankind except that they should worship Me {Alone})***. *[Surat Adh-Dhariyat {The Winds that Scatter}: 56].*

Life has a termination*:* ***(Everyone shall taste death).*** *[Surat Al 'Imran {The Family of Imran}: 185].*

And the consequence: Division of people into two parties: ***(When a party will be in Paradise (those who believed in Allah and followed what Allah's Messenger {Prayer and Peace be upon him} brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allah and followed not what Allah's Messenger {Prayer and Peace be upon him} brought them)***. *[Surat Ash-Shura {The Consultation}: 7].*

And the reward of the obedient will be great: ***("Here! read my Record!*** *{19}* ***"Surely, I did believe that I shall meet my Account!"*** *{20}* ***So he shall be in a life,***

well-pleasing. *{21}* ***In lofty Paradise,*** *{22}* ***The fruits in bunches whereof will be low and near at hand.*** *{23}* ***Eat and drink at ease for that which you have sent on before you in days past!).*** *[Surat Al-Haqqah {The Inevitable}: 19 - 24].*

But, the end of the disobedient will be regret and punishment, as the exalted Allah said: ***(Until, when death comes to one of them {those who join partners with Allah}, he says: "My Lord! Send me back,*** *{99}* ***"So that I may do good in that which I have left behind!")****. [Surat Al-Mu'minun {The Believers}: 99 - 100].*

The exalted Allah, in describing the situation of the disobedient, said: ***("Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice).*** *[Surat Al-Kahf {The Cave}: 49].*

The exalted Allah said: ***(This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn)****. [Surat Ya-Sin: 65].*

The Treatment of this Deviation in the Concept of Puberty

Going back to Allah out of love and obedience

Going back to our Qur'an and the *Sunna* of our Prophet out of love, obedience and commitment, and the Qur'an is the origin.

And invocating: ***(They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.").*** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 23].*

And hoping: ***(Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah: verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful).*** *[Surat Az-Zumar {The Groups}: 53].*

And finally repenting: ***(And all of you beg Allah to forgive you all, O believers, that you may be successful).*** *[Surat An-Nur {The Light}: 31].*

Perhaps Allah will restore you to His grace, be pleased with your repentance, and forgives you and changes your misdeeds to merits. So, come on and do not hesitate as the very best lies in what I am calling upon you for and in what your Qur'an and the *Sunna* of your Prophet (Prayer and Peace be upon him) call upon you for.

This is their attack on our young men and girls in the age of puberty.

Then, what about war in the age of maturity? They deceived her with the shining emblems and propagandas.

In the Stage of Maturity

The cheat of liberating the woman...

It is a laic movement, which started in Egypt and spread in all Arab and Islamic countries, aimed at breaking the woman's relationship with her Islam and its good manners, and its goals extend to make the laicism as the basis of the movement of woman and society.

The exalted Allah said: ***(Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not).*** *[Surat An-Nur {The Light}: 19].*

He (PPUH) said: (He who called for right guidance shall have a reward similar to the rewards of those who followed him, without that decreasing anything of their rewards, and he who called for error shall have, on him, of sin similar to the sins of those who followed him, without that decreasing anything of their sins). *[Sahihul-Jami' - Volume 2/6234].*

They thought of westernizing the woman, deviating her from her religion and disclosing her covering, so, they started and alleged that they want to liberate the woman.

Books and Magazines Glorifying this Thought were Issued in Egypt..

- Of the books (The Woman in the East) for Murqus Fahmi, wherein he called for removal of head cover, allowing mingling, restriction of divorce, prevention of polygamy and allowing marriage between the Moslem woman and Christian man.
- The book of (Liberation of the Woman) for Qasim Amin, wherein he alleged that the head cover is not of Islam and called for unveiling.
- The book of (The New Woman) for Qasim Amin, wherein he called for removal of the head cover, allowing mingling, restriction of divorce and prevention of polygamy and he reasoned his opinions by the western opinions.
- As to the magazine, it bore the name of (The Unveiling Magazine), its writers were of the defenders of woman unveiling and it concentrated on unveiling and mingling.

As to the women who played a role in Egypt to deviate the Moslem woman from her religion and its teachings, they were...

- Huda Sha'rawi who lead a demonstration in the year 1919 calling for the liberation of woman.

And Sa'd Zaghloul who called women, while addressing them, to remove their face veil,

and he himself removed up, with his hand, the veil of the face of Nurul-Huda Mohammed Sultan (Huda Sha'rawi) and the women followed her in the removal of their veils, and her colleague Zainab Mohammed Murad removed her veil too. The woman federation was founded in 1924 after the return of Huda Sha'rawi from the conference of International Woman Union and called for all the principles of Murqus Fahmi and Qasim Amin. The Woman Federation conference convened in the year 1944 and was attended by womanly representatives of Arab countries and the wife of the American President Roosevelt sent a telegram in support of the conference. Why not? Is not it their wish? Is not this what they prepared and planned for? Certainly... as it was them who raised the supporters of the woman liberation movement such as:

- Safiah Zaghloul, wife of Sa'd Zaghloul and daughter of the Prime Minister, Mustafa Fahmi Pasha.
- Huda Sha'rawi, daughter of Mohammed Sultan Pasha.
- Durriah Shafiq who traveled alone to France to obtain doctorate certificate and then to England, and when returned, she founded the Nile Girl (Bit An-Nil) Party.

- Suhair Al-Qalamawi: She received her education in the American University in Egypt and moved about among the American and European universities.
- Amina As-Sa'eed: (Editor-in-Chief of Hawwa' {Eve} Magazine), which she used for attacking Islam and its rules and principles.
- Nawal As-Sa'dawi: Leader of the Egyptian Woman Federation.

Thus, work began by women who were westernized in their education and thinking and played a role in this evil.

Summary of the Thoughts of Liberation Propagandists...

- No veil from this day onwards.
- Mingling everywhere in (schools, universities, organizations and markets...).
- Restriction of divorce and contentment with one wife.
- Equality in the heritage.
- Calling for laicism (no religion in all scopes of life).
- Europe and the West are the example in all aspects of life.

As to the Methods Used by Laics in Westernizing the Moslem woman in Egypt, they were:

1) The great number of media including papers, broadcasting stations, television, satellite, internet, movies and magazines.

2) Penetration into the field of education and corrupting the education by starting specializations not suitable for the woman.

3) Calling for following fashion and costumes, flooding the countries of Islam with disgraceful clothes, taking an interest in the appearance, imitating the unbeliever women secretly and being influenced by their characters, habits and beliefs, which is the biggest problem.

4) Indicating doubts about the woman's veil, polygamy, divorce and equality with the man in order to divide the Moslem line.

5) Praising the adulteresses, westerns, actresses, dancers and singers so that the girls of Islam take them as an example.

6) Persuading the distinguished women to write down, compose, act, work in the broadcasting station or study in the countries of unbelief.

7) Teaching the girls dancing, music and singing for corruption.

8) Spreading mingling everywhere such as gardens and restaurants so that they become a center of corruption, alleging that mingling makes dealing between the two sexes as ordinary and without excitation!! Indeed, the facts are opposite to that as there are more unlawful actions, more suffering and more prohibited sexual relations, while the affliction is always and finally on the woman.

Prophetic Warnings for Women

After this crazy war planned for Moslem woman, we must uncover the facts before her so that she will not be deceived by honeysweet words such as the woman freedom, liberation of woman and rights of woman, which are, to them, baseless words and slogans, but, they know the nature of women, their kindness, their transparency and their quick agitation.

And the ***Ahadith*** (traditions) came to frighten women from Fire, and because our Messenger (PPUH) was aware of the invisible information, by a willing from the exalted and lofty Allah, he found that women are the majority of those in Fire (Hell). It was quoted from Osma bin Zaid (May God be pleased with both of them) that the Messenger of Allah (PPUH) said: (I watched over the Paradise gate and found that majority of those who entered it were of the needy ***(Masakin)***, and I watched over the Fire (Hell) gate and found that the majority of those who entered it were of women). *[Approved].* And it was quoted from Ibn Abbas that the Prophet (PPUH) said: (I watched over the Paradise and saw that the majority of its inhabitants were of the poor, and I watched over the Fire (Hell) and saw the majority of its inhabitants were of the women). *[Approved].*

The Messenger of Allah (PPUH) justified this phenomenon, i.e. the great number of Fire (Hell) inhabitants of women, and said: (Because you curse much and deny the companion). *[Approved].* (The companion = The husband). And it was quoted that Zainab said: The Messenger of Allah (PPUH) delivered us a sermon and said: (O ye women, give alms even from your jewelry as you will be the majority of the Fire (Hell) inhabitants on the day of resurrection). *[Approved].*

Many warnings frightening women from the consequence of following other than the commands of the exalted and lofty Allah.

Hopefully women will respond to the commands of Allah, as thus, they will achieve the happiness in both this life and the Hereafter.

Jurisprudence Rules of Interest for Women

Maturity

Purity

Abortion

Private Parts of Moslem Woman

Veil

Gazing Rules

Mingling

Imitation

Beauty Shops

Quest of Knowledge

Proving Maturity

Maturity of woman is proved by one of the following matters:

Adulthood (attaining puberty)... or completion of fifteen years of age ... or appearance of rough hair around the forepart (genitals)... or menstruation... or pregnancy.

If one of these was proven, legal capacity would have taken place, and punishment for neglecting duties would have occurred.

It was quoted that Ibn Omar said: I was shown to the Prophet (PPUH) when I was fourteen years old, but he did not allow me to fight, and I was shown to him when I was fifteen years old and he allowed me to do that. *[In the two Sahihs].*

Woman's Purity and its Rules

Menstruation/Parturition/ False Menstruation

The Moslem woman is pure and performs all her worshipping duties unless she incurs two things (menstruation and parturition), so, what are these two things? And what are their rules?

Menstruation... the monthly period.

Linguistically: The flowing or running.

Lawfully: A blood which comes out of the depth of the woman's womb at known times without sickness or injury.

The most menstruation period: According to Abi Hanifah it is for ten days, and according to Ash-Shafi'i, Ahmad and Malek it is for fifteen days.

The least menstruation period: There is no limit for the least duration and it was said that it is for one day and one night.

The age of menstruation: The youngest age in which the woman menstruates is nine years and it extends to fifty years.

The exalted Allah said: ***(And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses {(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death}).*** *[Surat At-Talaq {The Divorce}: 4].*

Rules of the Menstruating Woman...

1) She refrains from praying and fasting during the menstruation period and she is prohibited to perform them, but if she did them, that is not lawful. The Messenger of Allah (PPUH) said: (Is not it true that if the woman menstruated, she will not pray or fast). *[Approved].*

The menstruating woman has to re-fast (in place of the fasting days when she did not fast) and has not to re-pray (in place of the prayers she did not perform) due to the saying of Ayshah (MGPWH): (We were menstruating in the time of the Messenger of Allah (PPUH) and we were ordered to re-fast and not ordered to re-pray). *[Approved]*; thus, in order to relieve the woman from oppression resulting from repeating the prayer every month. The exalted Allah said: ***(And He has not laid upon you in religion any hardship).*** *[Surat Al-Hajj {The Pilgrimage}: 78].*

2) It is prohibited to have sexual intercourse with her in the vagina.

The exalted Allah said: ***(And go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina).*** *[Surat Al-Baqarah {The Cow}: 222].*

But the husband is allowed to do everything with the exception of having sexual intercourse in the vagina.

The Messenger of Allah (PPUH) said: (Do everything with the exception of having sexual intercourse in the vagina). *[Related by Muslim].*

Having sexual intercourse with the menstruating woman is a great sin and it has no penance save the repentance, asking God's forgiveness and giving alms.

3) She is prohibited to touch The Qur'an without a screen (gloves).

The Messenger of Allah (PPUH) said: (The Qur'an is never to be touched save by a pure person). *[Related by An-Nisa'i].*

Ibn Taimiah (MGHMUH) said: The rite of the four Imams is that Qur'an has not to be touched save by a pure person, but, as to the recitation without touching, it is controversial among the scholars and it is more precautionary to avoid the recitation save when necessary.

4) The menstruating woman is prohibited to circumambulate ***Kaaba***.

The Messenger of Allah (PPUH) said to Ayshah (MGPWH) when she menstruated: (Do whatever the Hajj do, but do not circumambulate the ***Kaaba*** till you are pure). *[Approved].*

5) The menstruating woman is prohibited to stay in the mosque.

He (PPUH) said: (I do not make the mosque allowable for the menstruating or impure woman). *[Related by Abu Dawoud].*

He (PPUH) said: (The mosque is not allowable for the menstruating and impure woman). *[Related by Ibn Majah].*

However, she is allowed to go through the mosque without staying therein, and the evidence for that is the saying of the Messenger of Allah (PPUH) to Ayshah: (Get me the mat from the mosque), and I said: I am in the menstruation period, but, he said: (Your menstruation is not in you hand). *[Related by Al-Jama'ah {The Group} with the exception of Al-Bukhari].* (The mat is a mat of palm leaves used for prostration in prayer and worshipping).

But, as to legal invocation of God, saying: there is no god but God, praising and glorification of God, it is alright for the menstruating woman to do them and it is alright for her to read in the books of knowledge such as the books of commentary, ***hadith***, etc.

The Rule of Yellowness and Dinginess...

The yellowness: Such as the pus covered with yellowness (yellow color).

The dinginess: Such as the dirty muddy water.

a) The yellowness and dinginess at the time of menstruation are considered as menstruation.

b) The yellowness and dinginess not in the time of menstruation are not considered as menstruation.

Umm Atiyyah (MGPWH) said: (We were considering the dinginess and yellowness after purity as nothing). *[Related by Abu Dawoud].*

How the Woman Knows the End of Menstruation?

1) Coming down of the white discharge: White water which follows the menstruation.
2) Dryness: Cessation of Everything: the blood, dinginess and yellowness.

What the Menstruating Woman has to do upon Termination of Menstruation?

Bathing...

The Messenger of Allah (PPUH) said: (If your menstruation approached, you have to stop praying and if it terminated, then have a bath and pray). *[Related by Al-Bukhari].*

1) The intention: And it is in the heart. She intends to remove the ritual impurity and pure herself for prayer.
2) Saying: In the Name of Allah, the Most Gracious, the Most Merciful.
3) It is recommendable to put a piece of cotton with musk or perfume in her vagina after bathing due to His (PPUH) commanding Asma' to do so.
4) How to bathe.

   She washes her vagina and wipes it with a perfumed piece of cloth or cotton.

She washes her hands thrice.

She performs full ablution including washing the mouth and nose, with the exception of feet.

She washes her head thrice together with in between the hair.

She washes her right side and then washes her left side, including all parts of the body such as armpits, ears, navel, feet fingers, and then washing the feet.

She has to say: (I confess that there is no god but Allah alone, Who has no partner, Who owns everything, who is the praised and Who is Able to do all things).

The False Menstruation:

The flowing or coming out of blood outside its time by bleeding, and the falsely menstruating woman is subject to the rule of pure woman.

The Messenger of Allah (PPUH) said to Umm Habihah: (Stay the time of your menstruation period and then have a bath and pray). *[Related by Muslim].*

And He (PPUH) said to Fatima bint Abi Hubaish: (That is mere perspiration and not menstruation, so, if your menstruation approached, you have to stop praying). *[Approved].*

The color of menstruation blood is... rotten thick black.

The color of false menstruation blood is... different from the above.

He (PPUH) said to Fatima bint Abi Hubaish: (If it was menstruation, it would be recognized black, so, stop praying, but, if it was the other one, then, perform the ablution and pray). *[Related by Abu Dawoud and An-Nisa'i].*

Thus, the Falsely Menstruating Woman shall take the Quality of Blood into Consideration.

He (PPUH) said to Hamna bin Jahsh: (Yet, it is a run of Satan, so, take your menstruation period for six or seven days, then, have a bath, and if you became pure, then, pray for twenty four days or twenty three days, and fast and pray as that is enough for you, and so do as women menstruate). *[Related by the five].*

Summary:

1) She who is habituated acts according to her habit.

2) She who recognizes the blood acts according to her recognition.

3) She who lacks habituation and recognition: She has to menstruate for six or seven days and then pray and fast (24 or 23 days and so on).

   And it was said: It reaches up to ten days as per the opinion of Abi Hanifah (MGHMUH).

What the Falsely Menstruating Woman has to do:

1) Take a bath upon termination of menstruation.

2) Wash the vagina and put a perfumed piece of cotton in the mouth thereof and press it so that it does not fall down.

3) Perform the ritual ablution at the beginning of the time of every prayer (after every calling to prayer).

The Messenger of Allah (PPUH) said: (She has to stop praying on the days of her menstruation period, and then she takes a bath and performs ablution at every prayer). *[Related by Abu Dawoud, Ibn Majah and At-Termithi].*

Ritual ablution: After beginning of the time, after every calling to prayer.

Parturition...

It is a blood which comes down from the womb during delivery and thereafter.

The most parturition period is forty days, and there is no limit for the least thereof.

Umm Salama (MGPWH) said: (In the time of the Messenger of Allah {Prayer and Peace be upon him}, the woman in childbed used to stay in that situation for forty days). *[Related by At-Termithi]*

And there is no least period.

If the forty days terminated and the blood ceased, the woman shall take a bath, pray and fast.

If the forty days terminated and the blood did not cease and it concurred with her menstruation period, it is a menstruation and she does not pray or fast.

If the forty days terminated and the blood did not cease and it did not concur with her menstruation period, it is a false menstruation and she does not stop praying and fasting.

If the blood ceased before the forty days, she takes a bath, prays and fasts.

If the blood ceased before the forty days and she had a bath, prayed and fasted and then the blood recurred, then, her prayer and fasting are correct and she is subject to the rule of the falsely menstruating woman.

The Rules of Woman in Childbed

Fasting, praying and circumambulation of the *Ka'aba* are prohibited as in the case of the menstruating woman.

Having sexual intercourse is prohibited, but having any fun less than sexual intercourse is allowed.

It is prohibited for her to touch the Qur'an and recite Qur'an (save in case of necessity).

She is prohibited to stay in the mosque.

She has to take a bath upon termination of parturition.

She has to re-fast (for the fast breaking days), but she has not to re-pray (for the lost prayers).

It was quoted from Umm Salama (MGPWH) that the one of the Prophet's (PPUH) women used to stay in childbed for forty nights without the Prophet (PPUH) her to re-pray the childbed period's prayer). *[Related by Abu Dawoud].*

The Rule of Abortion

The Senior Scholars Board Council in the Kingdom of Saudi Arabia decided...

1) Abortion in the various stages of pregnancy is not allowed save for a legitimate cause and within narrow limits.

2) If the pregnancy was in its first phase, i.e. the period of forty days, and the abortion thereof in this period implied a fear of hardship in upbringing of children, fear of incapability of securing the expenses of their living, education or future, or contentment with what the couple has of children, it is not allowable.

3) If the pregnancy was a leech or embryo, it is not allowed to abort it till a reliable medical committee decides that the continuation thereof would be dangerous for the safety of the mother, then, if it was feared that she would die if it continued, it would be allowable to abort it after using up all methods to avoid such dangers.

4) After completing four months of pregnancy, it shall not be allowed to abort it till a group of reliable specialized physicians decide that continuation of the fetus in his mother's womb causes her death, thus, after using up all the methods to save his life.

   However, it was permitted to resort to its abortion per these conditions in avoidance of the greatest one of the two harms and to seek the greatest one of the two welfares.

Private Parts of Moslem Woman

Linguistically speaking: The private parts are: Defectiveness.

The exalted Allah said: ***("Truly, our homes lie open {to the enemy})."*** *[Surat Al-Ahzab {The Confederates}: 13].* It is possible that they be stolen due to their being empty of men.

The private parts in the fronts and in the war: a defect causing the fear of killing.

The private parts: Everything possible to be veiled.

The private parts of the woman and man: Their weak spots.

Plural: Private parts. For women: private part.

Private parts: hours/times: ***({These} three times are of privacy for you).*** *[Surat An-Nur {The Light}: 58].*

- One hour before *Fajr* (morning) prayer.
- One hour at midday.
- One hour after *'Isha'* (late-night) prayer.

Allah commanded the children, slaves and salve-girls not to come into the private places at these times save by greeting and asking permission.

Linguists said that it was called as private parts due to their ugly appearance and to lower the gaze at them.

The private parts: Derived from (*'Awar*) which is the deficiency, imperfection and ugliness, and it includes the blindness of eye, and the bad word is the shameful one.

The private parts: It is everything that should be veiled in prayer.

The woman is private parts: Due to expecting imperfection as a result of seeing her or hearing her voice if she showed softness in speech.

The Private Parts Veiling Hypothesis...

It is a must to cover the private parts from the eyes of people.

The exalted Allah said: **(O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment).** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 26].*

The verse shows that the private parts must be covered.

The exalted Allah said: **(And when they commit a *Fahishah* (evil deed, going round the Ka'bah in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allah has commanded it on us.").** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 28].*

Ibn Abbas said: They were circumambulating the ***Ka'bah*** in naked state (and the Qur'an called it ***Fahishah*** (evil deed).

The Private Parts, their Covering Hypothesis and Evidences from the Sunna:

The exalted Allah said: ***(O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember {i.e. leave falsehood and follow truth}).*** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 26].*

1) The Messenger of Allah (PPUH) said: (Do not show your thigh and do not look at the thigh of a living or dead person). *[Related by Abu Dawoud and Ibn Majah].*

   This is an evidence of the prohibition of showing the private parts and looking thereat.

2) Al-Miswar bin Makhramah said: I was bearing a stone and approaching with a light loincloth on me, and my loincloth was unfastened without myself being able to prevent that, thus, till I reached the place where I had to put the stone, and then the Messenger of Allah (PPUH) said: (Go back to your loincloth and take it {put it on} and do not walk naked). *[Sahih Muslim and Abu Dawoud].*

   This is an evidence of the prohibition of nakedness before the people.

3) Bahz bin Hakim, in quotation from his father from his grandfather (May God be pleased with both of them), related and said: (I said, O Messenger of Allah, as to our private parts, what have we to take and leave thereof? He (PPUH) said: (Hide your private parts save from your wife or the female slaves whom your right hand possesses). He said: I said: O Messenger of Allah, what about the man with the man? He said: (If you could hide it from all, then you have to do it). He said: I said: O Messenger of Allah, what if anyone of us was alone? He said: (God is worthier to be ashamed of than people). And in a narrative: What if all people were together? He said: (If you could hide it from all, then you have to do it). He said: I said: O Messenger of Allah, what if anyone of us was alone? He said:

(God is worthier to be ashamed of). *[Related by At-Termithi and Abu Dawoud],* and An-Nawawi said on the narrative: Private parts must be covered.

4) The Messenger of Allah (PPUH) said: (Allah is bashful and coverer, He loves shyness and veil, so, if anyone of you had a bath, then he should cover himself). *[An-Nisa'i].* In the ***hadith***: Veiling is a must in case of bathing so that no one sees the bathing person.

5) It was quoted that Umm Hani' said: I went to the Messenger of Allah (PPUH) and found him bathing while Fatima was veiling him with a cloth. *[Al-Lu'lu' Wal-Marjan - Volume 1].* And the ***hadith*** shows that covering is a must during bathing.

   Az-Zarkashi said: The private parts: The two private parts of the man, and between the navel and knee of the woman in addition to the two private parts.

   And covering the private parts while bathing: Good manners.

The Private Parts in Prayer...

The exalted Allah said: ***(O Children of Adam! Take your adornment (by wearing your clean clothes), while praying {and going round (the Tawaf of) the Ka'bah,}).*** *[Surat Al-A'raf {The Heights (or The Wall with Elevations}: 31].*

The scholars said: Your adornment means: Covering the private parts, and mosque means upon praying.

It was quoted that Umm Salamah (MGPWH) said: The Messenger of Allah (PPUH) said: (Allah does not accept prayer from a menstruating woman save with a veil). *[Related by Abu Dawoud, At-Termithi and Al-Bukhari].*

Thus, veiling is a condition for the correctness of woman's prayer.

If a small part of the private parts was uncovered during the prayer, it will be forgiven, but if it increased, prayer will be invalid, which is the opinion of Imam Ahmad.

The whole woman, with the exception of the face, is a private part in the prayer. But, as to the palms and feet, they are controversial, as the majority of scholars agreed upon the permissibility of uncovering the face in prayer, but, the feet are controversial, as scholars disagreed on them in prayer and, more properly speaking, the upper part of foot is a private part.

It was quoted that Umm Salamah (MGPWH) said: O Messenger of Allah, do the woman pray with a loose outer garment with sleeves and veil and without a loincloth thereon? He (PPUH) said: (Yes, if it was covering the upper parts of her feet). *[Abu Dawoud].*

The Woman's Private Parts to the Woman...

The exalted Allah said: ***(And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam).*** *[Surat An-Nur {The Light}: 31].*

The verse enumerated the woman's relatives to whom she may show her adornment, and of them their women: i.e. the good Moslem women.

Ibn Abbas said: The Moslem woman is not allowed to take off her dress among the women of the people of scripture (Jews and Christians), and she shall not show off to the unbeliever woman save as she shows off to the strangers.

Difference arose among them regarding the meaning of their women, as it was said:

- The Moslem woman
- All woman, Moslem or non-Moslem.
- Their women who accompany them, whether they were Moslem on non-Moslem women, and more properly speaking: the Moslem women only.

  And even it should be veiled from the godless Moslem women as well as the stranger women about the circumstances of whom we do not know anything.

  The Messenger of Allah (PPUH) said: (The woman should not describe the other woman for her husband as if he is looking at her). *[Al-Bukhari].*

The Boundaries of Private Parts of the Moslem Woman to the Moslem Woman...

The exalted Allah said: ***(And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way,***

or outer palms of hands or one eye or dress like veil, gloves,head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam). *[Surat An-Nur {The Light}: 31].*

The Private Parts of Moslem Woman to the Moslem Woman is Like the Private Parts of the Man to the Man:

- The Messenger of Allah (PPUH) said: (The area between the navel and the knee is private parts).
- It was quoted that Jarhad Al-Aslami (MGPWH) said: The Messenger of Allah (PPUH) passed by me while I had an oriental cloak on me and my thigh was uncovered, and he said: (Cover your thigh as the thigh is private part. *[Relalted by Abu Dawoud and At-Termithi].*

The Woman Looking at the Private Parts of the Woman...

The Messenger of Allah (PPUH) said: (The man should not look at the private parts of the man, and the woman should not look at the private parts of the woman, and the man should not share the same cover with another man, and the woman should not share the same cover with another woman). *[Sahihul-Jami' - Volume 2/7800].*

This ***hadith*** prohibits the man to look at the private parts of the man, and prohibits the woman to look at the private parts of the woman, and there is no controversy on this. Also, the man looking at the private parts of the woman and the woman looking at the private parts of the man is unanimously prohibited. And he (PPUH) called the attention to the man looking at the private parts of the man instead of him looking at the private parts of the woman, which is more adequate to prohibition, and this prohibition applies to those other than the husband and wife, and the control of private parts applies to strangers, as the private parts of the man with the man is the area between the navel to the knee, and the same applies to the woman with the woman.

The Private Parts of the Moslem Woman to the Unbeliever Woman...

The exalted Allah said: ***(And not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or***

their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor). *[Surat An-Nur {The Light}: 31].*

Thus, the Moslem woman does not show off her adornment before the non-Moslem woman, and she does not uncover herself before her save for necessity, and thus, she sees the face and palms, and she does not put off her cloak or veil before her.

The Private Parts of the Woman to the Stranger Man...

The exalted Allah said: ***(Except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.).*** *[Surat An-Nur {The Light}: 31].*

The group majority said: with exception of the face and palms, and this is generally understood.

And it was said: The kohl and finger ring, because kohl is the adornment of the face and the dye and finger ring are the adornment of the palm.

And it was said: The apparent adornment: The garments.

It was quoted that Umm Shabib said: I asked Ayshah (MGPWH) about the apparent adornment, and she said: (The bracelets and the finger ring and she joined the end of her sleeve). And the woman prays with her

face and hands uncovered, and if they were private parts, she would have to cover them.

As to the foot, it is proven that it is included in the prohibition and women have to cover it and fear Allah in uncovering it.

Summary:

1) The whole woman's body is a private part, and so she may not uncover anything thereof except that which is apparent and cannot be covered or that which was unintentionally uncovered where no offense shall be recorded, and the face veil is desired and ***Sunna***.

2) The whole woman's body, with the exception of the face and palms, is a private part as per the opinion of group majority, and this is the more adequate, and God knows best.

The Private Parts of the Woman to her Unmarriageable Persons..

The exalted Allah said: (***And not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or***

their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful). *[Surat An-Nur {The Light}: 31].*

In fact, the unmarriageable woman is every woman who is forever prohibited to be married due to an allowed reason for her prohibition. And the verse includes allowing looking at the adornment places of the woman.

The unmarriageable persons are those stated in this verse:

- Fathers, grandfathers and so on... and the mother's fathers.
- Sons, grandsons and so on.
- Brothers from the same mother and father and brothers from the same father as well as brothers from the same mother.
- The brother's sons and sister is sons.
- Paternal and maternal uncles: They were not mentioned but the (group majority) consider them as the other unmarriageable ones.

- Unmarriageable persons due to foster milk suckling (forbidden marriage due to foster milk suckling is exactly the same as the forbidden marriage due to kinship). *[Sahihul-Jami' - Volume 2/8038].*

As regards the private parts to the unmarriageable persons, there is a controversy among scholars:

- The area between the navel and knee.
- The whole body, with the exception of that which is apparent (face, head, neck, the hand up to the elbow, the leg up to the knee)
- Her whole body, with the exception of the breast upwards and the knees downwards, is a private part.
- All of her, with the exception of her earring, necklace and bracelet, is a private part; they agreed upon prohibiting the area between the navel and knee.
- The woman's private parts to the child who has no sense of feminine sex...

Mujahed said: They are those who do not know what are the women due to their being so young.

Qutadah said: They are the immature ones of you.

It was said: They are those who do not recognize the private parts.

Therefore, they do not have to ask permission and come to your presence, but, when they understand and know the private parts, it should be veiled from them exactly as in the case of the matured one.

Certain scholars differentiated among certain unmarriageable persons as to what the woman may show off, according to the intentions of people, as it is unquestionable that uncovering the woman by her father and brother is more precautious than uncovering her by her husband's son (son-in-law), and the degrees of what she shows off to them differ, as she shows off to the father what she may not show off to the husband's son.

The woman must not show off her adornment to her suspicious or doubtful unmarriageable person, as the Prophet (PPUH) ordered his wife, Sawda, to veil herself from a boy, and he judged that the boy is her brother, because he was born on her father's bed, when he noticed an obvious resemblance between him and 'Otbah bin Abi Waqqas, while Sa'd bin Abi Waqqas had alleged that the boy was the son of his brother 'Otbah, so, the Prophet (Prayer and Peace be upon him) said, after judging that the boy is her brother: (...And veil from him, O Sawda). *[Approved].*

The unmarriageable person may touch and kiss the woman if he had no lust. It was quoted that Ayshah (MGPWH) said: ... (When going to his presence, the Prophet (PPUH) used to stand up, go to her (i.e. Fatima),

seize her hand, kiss her and sit her down in his place, and when going to her presence, she used to stand up, go to him, seize his hand, kiss him and sit him down in her place). *[Related by Abu Dawoud, At-Termithi and Al-Hakem].*

The woman may ride behind her unmarriageable man, and it is more adequate for the woman to be precautious and does not exaggerate in uncovering herself without reason before her unmarriageable persons, thus, in avoidance of suspicion and satanic inspirations, especially we nowadays hear stories about the prohibited relations between the unmarriageable ones.

The Unmarriageable Person Must Ask Permission before Going into the Presence of his Unmarriageable Women...

However, men should not go into the presence of their unmarriageable women without asking permission, as he might go into the presence of his unmarriageable woman and see her in a position which he does not like, such as she might be naked.

It was quoted that 'Ata' said: I asked Ibn Abbas and said: Do I have to ask permission to go into the presence of my sister? He said: Yes. Then, I repeated and said: I have two sisters under my guardianship and I give them provisions and spend on them, so, do I have to ask permission to go into their presence? He said: Yes, do you like to see them in a naked state? Then he recited: ***(O you who believe! Let your***

slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salat (prayer), and while you put off your clothes for the noonday (rest), and after the 'Isha' (late-night) Salat (prayer). (These) three times are of privacy for you). *[Surat An-Nur {The Light}: 58 / the hadith was related by Al-Bukhari].*

It was quoted that 'Alqamah said: A man came to Abdulla bin Mas'oud and asked: Do I have to ask permission to go to my mother's presence? He said: Certainly, you do not like to see her in all her positions. *[Related by Al-Bukhari].*

The Private Parts of the Woman before Children who have no Sense of Feminine Sex...

The exalted Allah said***: (Or small children who have no sense of feminine sex).*** *[Surat An-Nur {The Light}: 31].*

Ibn Kathir said ... due to their being too young, they have no sense of woman situations and private parts from their soft speech, their bending in walking and in every situation of them. So, if the child was young and did not know that, it would be all right for him to go to the presence of women, but, if he was a teen-ager or close to that situation in such a way that he knows, understands that and differentiates between the ugly and beautiful woman, then, he may not go to the presence of women.

The Woman's Private Parts and Adornment before her Husband...

The scholars said: There is no private parts between them.

The exalted Allah said: ***(And not to show off their adornment...).*** *[Surat An-Nur {The Light}: 31].*

Each one of the two spouses may, without disgust, look at the whole body of the other spouse, whether it was lustfully of lustlessly, and this is the opinion of the group majority of scholars, and the evidence for that is:

- The exalted Allah said*:* ***(And those who guard their chastity (i.e. private parts from illegal sexual acts). {29} Except from their wives or the (women slaves) whom their right hands possess - for (then) they are not blameworthy)*** *[Surat Al-Ma'arij {The Ways of Ascent}: 29 - 30].*
- It was quoted that Ayshah (MGPWH) said: (We used to have a bath, myself and the Prophet (PPUH), from one container by a bowl named: ***Al-Farq***). *[Approved].* This is an evidence of that the man may look at the private parts of his wife and vice versa.
- It was quoted that Bahz bin Hakim, in quotation from his father from his grandfather, related and said: (I said, O Messenger of Allah (PPUH) as to our private parts, what have we to take and leave thereof? He said: (Hide your private parts save from your wife or the slave-girls whom your right hand possesses). *[Abu Dawoud, At-Termithi and Ibn Majah].*

In short, there is no limit for the private parts of any spouse before the other spouse, so, the woman may put on whatever dress she wants for her husband, take off whatever she wants and adorn herself with all types of legally allowed adornment.

The Moslem Woman's Veil is Worship and not Habit

The people of corruption and liberation propagandists tried to deviate the Moslem woman from her shyness and veil, and their method was a pure satanic one as they alleged that the reason behind the woman's underdevelopment is the veil, chastity and shyness. So, if she wanted to achieve progress and civilization, she has to take off the belief garment, chastity garment and shyness garment, and only then she will find herself in the front. But, the right which always shines is that the cover, veil and shyness are worshipping of Allah and obedience of His Messenger (PPUH). The exalted and lofty Allah wanted her to be pure, chaste and virtuous, and He wanted highness, honor and tribute for her, as veil is the heading of belief, eminence of character and it includes the distinction from fallen women. Therefore, the more the Moslem woman keeps her veil, the more satisfied and close from her Lord she will be and the more respect she will receive from people. The pure chaste woman does not allow a strange eye to see a part of her body and dishonor it, as the evil looks dishonor bodies and the Moslem woman does not accept but to remain pure and chaste.

The Messenger of Allah (PPUH) said: (The woman is a private part, and if she went out, Satan would see her). *[Related by At-Termithi].*

The Veil of Moslem Woman

Evidences of the veil hypothesis and conditions...

The exalted Allah said: ***(O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner {32} And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger (Prayer and Peace be upon him). Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet {Prayer and Peace be upon him}), and to purify you with a thorough purification).*** *[Surat Al-Ahzab {The Confederates}: 32 - 33].*

The exalted Allah said*:* ***(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful).*** *[Surat Al-Ahzab {The Confederates}: 59].*

The exalted Allah said: ***(O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better).*** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 26].*

The Messenger of Allah (PPUH) said: (Two kinds of the people of Fire (Hell) I have never seen yet, and they are people having whips like cow tails whereby they beat the people, and nakedly clothed women, inclining and causing inclination, their heads are like the bending humps of ***bukht*** {camel}, they do not enter Paradise and do not smell its fragrance although its fragrance is found at a distance of so and so). *[Sahihul-Jami' - Volume 2/3799].*

Definition of the Cloak...

It is a wide dress of the woman, as known in our time, by which she covers her dresses such as the known ***'Aba'a*** or the cloak.

The Conditions of Veil...

1) Enclosing the whole body with the exception of face and palms.

   The Messenger of Allah (PPUH) said: (O Asma', if the woman matured and menstruated, it will not be good that anything of her be seen, with the exception of this, and he pointed out to his face and palms). *[Related by Abu Dawoud].*

Women, in the presence of the Prophet (PPUH), used to uncover their faces and hands and he did not disapprove that.

2) It should not be an adornment by itself.

The exalted Allah said: ***(And not to show off their adornment...).*** *[Surat An-Nur {The Light}: 31].*

The exalted Allah said: ***(And stay in your houses, and do not display yourselves like that of the times of ignorance).*** *[Surat Al-Ahzab {The Confederates}: 33].*

The Messenger of Allah (PPUH) said: (There are three about them you will not be asked: A man who separated himself from the group, disobeyed his Imam and died in a disobedience state, a slave-girl or slave who ran away and died, and a woman whose husband was absent from her and he fulfilled her life provision, but, she adorned herself in his absence; about these you will not be asked). *[Related by Ahmad].*

3) It should not be thin and reveal what is underneath.

The Messenger of Allah (PPUH) said: (At the end of my nation, there will be nakedly clothed women, on their heads such as the humps of ***bukht*** {camel}, so curse them as they are cursed). And in a narrative: (They will never enter Paradise and smell its fragrance although its fragrance is found from a distance of so and so). *[Muslim and At-Tabarani].*

4) It must be loose and not tight to describe something of her body.

   Osama bin Zaid said: The Messenger of Allah (PPUH) clothed me with a thick Coptic garment of the gift of Dahiyyat Al-Kalbi to Him, and I clothed my wife therewith, and He (PPUH) said: (Why did not you put on the Coptic garment?) I said: I clothed my wife therewith. Then, He said: (Order her to put a veil under it as I am afraid it will show her bones). *[Related by Ahmad, Al-Baihaqi and Abu Dawoud].*

5) It must not be perfumed and incensed.

   The Messenger of Allah (PPUH) said: (Any woman who perfumed herself and passed by some people who smelled her fragrance, she is an adulteress). *[An-Nisa'i, Abu Dawoud and At-Termithi].*

   It was quoted from Mousa bin Yasar from Abi Hurairah: That a woman with a strong fragrance passed by him, and he said: O slave of The Compeller, are you going to the mosque? She said: Yes. He said: And for it you were perfumed? She said: Yes. He said: Then go back and have a bath, as I heard the Messenger of Allah (PPUH) saying: (There is no woman who goes out to the mosque with her perfume smelled and Allah accepts a prayer from her until she goes back home and has a bath). *[Related by Al-Baihaqi].*

The Messenger of Allah (PPUH) said: (If anyone of you went out to the mosque, she should not put any perfume on her). *[Related by Muslim].*

The Messenger of Allah (PPUH) said: (Any incensed woman shall not witness the late-night (*'Isha'*) prayer with us). *[Related by Muslim].*

6) It must not resemble the man's garments.

The Messenger of Allah (PPUH) cursed (the man who puts on womanly garments and the woman who puts on man's garments). *[Abu Dawoud, Ibn Majah and Ahmad].*

The Messenger of Allah (PPUH) cursed (the men who imitate women and the women who imitate men). *[Al-Bukhari].*

There are three who will never enter Paradise and Allah will not look at them on the Day of Resurrection: (That who disobeys his parents, and the manly woman who imitates men, and the pimp). *[Al-Hakem, Al-Baihaqi and Ahmad].*

7) It must not resemble the unbeliever women garments.

The exalted Allah said: ***(Then We have put you (O Muhammad {Prayer and Peace be upon him}) on a (plain) way of (Our) commandment {like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)}. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not).*** *[Tafsir At-Tabari). [Surat Al-Jathiyah {The Kneeling}: 18].*

The exalted Allah said: ***(Were you (O Muhammad {Prayer and Peace be upon him}) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or Waq (defender) against Allah).*** *[Surat Ar-Ra'd {The Thunder}: 37].*

The Messenger of Allah (PPUH) said: (The person is with whom he loved). *[Approved].*

8) It must not be a garment of fame, i.e. it must not be attracting attention due to its being contradictory to the familiar color or shape.

The Messenger of Allah (PPUH) said: (He who put on himself a garment of fame in life, God would clothe him a garment of humiliation on the Day of Resurrection and then put him on fire). *[Abu Dawoud and Ibn Majah].*

The woman may put on silky garments. The Messenger of Allah (PPUH) said: (Putting on the silky clothes and gold is prohibited for the males of my nation, and it is allowed for their females). *[At-Termithi, An-Nisa'i, Abu Dawoud and Ibn Majah].*

Clothes Rules...

- Do not be wasteful in clothing yourself.
- If you wanted to put on a new garment, then say the invocation contained in this ***hadith***.

The Messenger of Allah (PPUH) said: (O Allah, I praise You, You clothed me therewith, I ask you the good of it and the good of what it was made for, and I ask your protection of its evil and the evil of what it was made for). *[Abu Dawoud, At-Termithi and An-Nisa'i].*

- Start with the right side in putting on your clothes.
- Do not put on a garment bearing a cross or pictures.
- Do not walk with one shoe, as it was quoted from Abi Hurairah (MGPWH) that the Messenger of Allah (PPUH) said: (No one of you should walk with one shoe, and he has to wear or leave both shoes). *[Approved].*

The Wisdom (Philosophy) of Veil...

Allah commanded in His noble Book that women be veiled and stay in their houses, and He warned from women's displaying their adornment and being soft in speech for men, thus, in order to maintain them from corruption and warn them against the reasons of temptation.

The exalted Allah said: ***(O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire,***

but speak in an honorable manner** {32} **And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger (Prayer and Peace be upon him). Allah wishes only to remove Ar-Rijhs (evil deeds and sins) from you, O members of the family (of the Prophet {Prayer and Peace be upon him}), and to purify you with a thorough purification).

[Surat Al-Ahzab {The Confederates}: 32/33].

In this verse, the praised Allah forbade the women of the noble Prophet (PPUH), the mothers of believers, who are the best and most pure women from softly speaking, i.e. to soften and tender the speech, to men, lest he in whose heart is a disease of desire for adultery be moved with desire and thinks that they agree with him upon that. And He commanded them to stay in their houses and forbade them from adorning and displaying themselves like that of the times of ignorance, i.e. showing off the adornment and beauties such as the head, face, neck, bosom, arm, leg, etc. of the adornment due to what that implies of great corruption, great temptation and moving the hearts of men to be involved in adultery. And if the praised Allah warned the mothers of believers of such forbidden things although of their being good, believing and pure, so, other women would be more adequate for that and more adequate to be warned, forbidden and feared for them from the reasons of temptation.

And what shows that the principle is general for them and for others is the praised Allah's saying in this verse: ***(And perform As-Salat (Iqamat-as-Salalt), and give Zakat and obey Allah and His Messenger {Prayer and Peace be upon him}).*** *[Surat Al-Ahzab {The Confederates}: 33].* Then, these commandments are general rules for the wives of the Prophet (PPUH) and other women.

The exalted Allah said: ***(And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts).*** *[Surat Al-Ahzab {The Confederates}: 53].* This noble verse is a clear text on the dutifully veiling of women from men and screening themselves from them. The praised Allah made clear, in this verse, that veiling is purer for the hearts of men and women and farther from vile deed and its reasons.

The Praised Allah said: ***(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful).*** *[Surat Al-Ahzab {The Confederates}: 59].*

The cloaks, the plural of cloak, which is what the woman puts on her head and body over and above the garments in order to veil and screen herself therewith. And the praised Allah commanded all the women of believers to draw their cloaks all over their beauties of hair, face, etc. so that they should be known as pure, and thus, they would not be tempted and would not tempt others who might cause harm to them.

The False Veil...

There is, among women, that who uses tricks against the legal veil and thinks that she is veiled, and of the signs of that:

1) **That the cloak does not enclose the whole body...**

- It is open from the front and shows the garments underneath.
- It is short and shows the feet and perhaps part of the legs.
- The woman does not put on socks under the long cloak, the matter which makes her uncover her foot upon riding the car.
- Showing part of the neck, bosom and head hair.
- It is of wide sleeves uncovering the arms.
- The head cover does not enclose the shoulders and breast.
- She does not wear pants under the cloak.

2) **That the cloak is tight describing the outlines of woman's body...**

- The cloak is tight on the breast and shows the woman's charms.
- Putting the head kerchief in a manner that describes the head size.
- Wearing the loose trousers or wide skirt.

3) **That the cloak is similar to men clothes...**

- Wearing the trousers and jacket.

4) **That the cloak is similar to the unbelievers' dress...**

- It is an Italian model or French style, the matter which prevents it from achieving the required veiling.
- In it, she takes into consideration the fashion and not the fear of Allah, as it is of seasonal colors and the cut follows the fashion.

5) **That the cloak itself is an adornment...**

- It is embroidered or it bears pearls, adornment accessories or strange buttons!.
- Putting the adorning pin or broche on the head kerchief or cloak.
- Attached to this is putting make-up and perfume outside the house, in addition to growing the nails longer.
- The colored ornamented head kerchiefs.

6) **That it is transparent, and of that...**

- The nowadays widespread head kerchiefs, which uncover more than they cover.
- The cloak is made of thin cloth, which reveals what is underneath!!
- Or it is of the cloth which sticks to the body.

7) **That the cloak is a garment of fame, and of that:**

- The colors which follow the fashion.
- It attracts attention with its adornment, cut or tightness.
- Mastery in the way of putting on the head kerchiefs and making a tail for them.
- Inventing a special costume for every group for the purpose of distinction from others.

Features of the Veil

1) **The veil is of shyness.**

The shyness of Moslem woman obliges her to cover her body and not to display it.

The Messenger of Allah (PPUH) said: (Shyness and belief are fully mates, so, if one of them was removed, the other will be removed). *[Sahihul-Jami' - Volume 1/3200].* So, she whose heart is full of belief, it will secrete covering, shyness and veiling.

2) **The veil is of chastity.**

Chastity is a quality of the belief qualities, such as the hearing chastity, vision chastity, tongue chastity and the highest thereof is the body chastity.

The exalted Allah said: ***(That will be better, that they should be known (as free respectable women) so as not to be annoyed).*** *[Surat Al-Ahzab {The Confederates}: 59].*

Thus, the veil is an announcement of the veiled woman's chastity and purity.

3) **The veil is of belief.**

The believer woman must respond, hear and obey her Lord's commandments.

The exalted Allah said: ***(And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.) and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam).*** *[Surat An-Nur {The Light}: 31].*

Hence, He addressed them with the most expensive call, i.e. the belief.

And the exalted Allah said: ***(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).*** *[Surat Al-Ahzab {The Confederates}: 59].* And here, the speech is higher and more superior in quality, i.e. the belief.

4) The veil is of jealousy.

Jealousy for honors is of the qualities of belief, and he who has no belief was described by the ***hadith*** of the Messenger of Allah (PPUH) (the pimp), i.e. the one who does not care for anyone goes into the presence of his wife.

Ali (MGPWH) said: I came to know that your women are competing with the infidels in the markets. Are not you jealous? He who is not jealous is not good. (Infidels: unbeliever men of non-Arabs).

5) The veil is of purity

From the purity of soul and purity of body it would be a veil and cover for the Moslem woman.

The exalted Allah said: ***(O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner).*** *[Surat Al-Ahzab {The Confederates}: 32].*

The exalted Allah said: ***(And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts).*** *[Surat Al-Ahzab {The Confederates}: 53].*

And Allah the creator knows what purifies our hearts and bodies ***(Should not He Who has created know? And He is the Most Kind and Courteous {to His slaves}, the Well-Acquainted {with everything}).*** *[Surat Al-Mulk {Dominion}: 14].*

6) The veil is of righteousness.

Observation of Allah changes the Moslem woman to a righteous woman who fears the torment of Allah and endeavors to please Him, and even the raiment must be of God-fearing as the godly clothes would be the emblem for the believer woman.

The exalted Allah said: ***(And the raiment of righteousness, that is better).*** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 26].*

7) **The veil is of the screen.**

The Messenger of Allah (PPUH) said: (Any woman who takes off her garments in other than her house, the exalted and lofty Allah would tear His screen from her). *[Sahihul-Jami' - Volume 1/2708].*

Thus, the veil is of shyness, chastity, belief, jealousy, purity, righteousness and screen. And a raiment with these qualities and features is worthy of respecting the souls and humanity because it is from the man's civilization and superiority, but, the nakedness is a backwardness and reaction to the brutality and to the life of primitive man.

The Messenger of Allah (PPUH) permitted the mothers of believers to make the train (garment train) one span long, then they asked him to increase it, and he increased them one cubit, so, they used to send us and we used to measure one cubit for them). *[Abu Dawoud].*

Reasons of Displaying and Non-Commitment with the Veil

Often, there are several weak reasons with which the displaying women argue in justifying their non-commitment.

These reasons include...

1) That she was not habituated to it from her earliest youth, and the answer for her is how many qualities and traits change with the changed days and circumstances. The wise man always looks for the right and then applies it, and although it is the responsibility of the girls' fathers and mothers to teach them bashfulness and dignity from youthfulness as it is the first responsibility upon which they will be accounted before the exalted and lofty Allah, and it is the responsibility of herself to protect her from the Fire (Hell). The exalted Allah said: ***(O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded)***.

   [Surat At-Tahrim (The Prohibition): 6].

2) And of them that who alleges that she is afraid, if she put on her veil, of removing it and not continuing to put it on, and the answer for her is: That the Messenger of Allah (PPUH) indicated in the honorable ***hadith***: (That the most beloved deed to Allah is the continuous one even if it was little). And the divine answer is that the exalted Allah said: ***(But if they had done what they were told, it would have been better for them,***

and would have strengthened their {Faith}). *[Surat An-Nisa' {The Women}: 66]*. Thus, by obeying Allah, she would strengthen herself on the way of God and would not abandon obedience but, instead, increase it.

3) And of them that who alleges that she will repent and veil herself when she becomes older and performs hajj, while the Lord of the ***Al-'Alamin*** (mankind, jinn and all that exists) calls his slaves to hasten repentance and not to postpone it as age is limited and death is prompt. The exalted Allah said: ***(Race with one another in hastening towards forgiveness from your Lord (Allah), and Paradise, the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of Great Bounty).*** *[Surat Al-Hadid {Iron}: 21]*. The quick return to the exalted and lofty Allah is a grace from Allah on his slaves.

4) And of them that who says if God wants, he will guide me, and the exalted and lofty Allah requests you, in every bow of your prayer, to invocate Him to guide you to the straight way. Then, the Lord of ***Al-'Alamin*** (mankind, jinn and all that exists) is the One Who wanted guidance for you and guided you to how you ask guidance from Him. Thus, you have to choose Allah and His

acceptance over everything, as the holy ***hadith*** says: (Then, ask for My guidance and I guide you).

5) And of them that who says that Allah loves to see the trace of His grace on His slave, and I am beautiful, and at first I have to show off what features the exalted and lofty Allah granted me. The exalted Allah said: ***(And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful).*** *[Surat An-Nur {The Light}: 31].*

Hence, it is forbidden to reveal adornment before strangers, but, before the believer women and before the unmarriageable ones, it would be all right and within the legal limits.

6) And of them that who alleges that the intense of heat prevents her from putting on the veil and she cannot tolerate it. The exalted Allah said: ***(And they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!).*** *[Surat At-Taubah {The Repentance}: 81].* It is more intense in heat, so, do you bear??!

7) And of them that who alleges that she fears the anger of her parents as they prevent her from veiling. The Messenger of Allah (PPUH) said: (No obedience for a creature in opposition of the disobedience of the Creator). *[Sahihul-Jami' - Volume 2/7520].* And the exalted Allah said: ***(But if they (both) strive with you to make you join in worship with Me others that of which you have knowledge, then obey them not; but behave with them in the world kindly).*** *[Surat Luqman: 15].*

8) And of them that who says when I am convinced with the veil, I will be bound thereto. But, when the commandments of the exalted and lofty Allah were in need for conviction, as the origin is the hearing and obedience? The exalted Allah said:

(The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (Prayer and Peace be upon him), to judge between them, is that they say: "We hear and we obey." And such are the successful {who will live forever in Paradise}). *[Surat An-Nur {The Light}: 51].*

O sister, come back, as how lovely the obedience of Allah is! How comely for you to achieve your slavery to the exalted and lofty Allah by hearing, obeying, self-abasement, invocation and approaching, and the veil of life, God willing, is the veil of the Hereafter.

The Rule of the past child-bearing women

The past child-bearing women are those who do not expect wed-lock.

The exalted Allah said: ***(And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower).*** *[Surat An-Nur {The Light}: 60].*

The exalted and lofty Allah informs that there is no sin on the women past child-bearing of old women who do not expect wed-lock if they uncovered their faces and hands, if they were not adorned. Thus, it was known that the adorned woman is not allowed to discard her clothing and uncover her face, hands and other adornment of her, and that there is a sin on her in that even if she was an old woman, because adornment leads to be charmed by the adorned woman even if she was an old woman, then, how it could be in the case of the young and beautiful woman if she adorned herself? No doubt, her offense will be greater, the sin on her will be stronger and charming thereby will be more.

The condition of the praised Allah as regards the old woman is that she should not be of those who expect wed-lock, and that is only because her expectation of the wed-lock urges her to beautify and adorn herself with adornment in desire of husbands, so, she was forbidden to discard her clothing from her beauties in order to maintain her and others from temptation. The praised Allah concluded the verse by urging the past child-bearing women to refrain from that, and indicated that it would be better for them not to adorn themselves, and thus, the merit of the veiling and covering with clothing was evident even in the case of old women, and that it is better for them than discarding their clothing. Hence, it must be more adequately better for the young women to veil themselves and refrain from showing off the adornment, and for them to be farther from the reasons of temptation.

The Rules of Gazing

The Temptation of Gazing...

- He (PPUH) said: (I never left, after me, a more harmful temptation to men than women). *[Approved].*
- He (PPUH) said: (Fear life and fear women, as the first temptation of the children of Israel was in women). *[Related by Muslim].*
- He (PPUH) said about the sudden looking: (Turn your vision). *[Related by Abu Dawoud].*
- Ibn Mas'oud (MGPWH) said: What a look included, the Satan has a desire therein.
- Ar-Rabi' bin Khuthaim used to lower his gaze till it was thought that he was blind.
- Issa bin Maryam (Peace be upon him) said: Gazing plants a lust in the heart, and that is a sufficient sin.
- When Al-Fadhl bin Abbas looked at a woman, the Prophet (PPUH) turned his face to the other side. *[Related by Abu Dawoud].*
- He (Prayer and Peace be upon him) said: (Give the road its right. They said: And what is its right? He said: Lowering the gaze, abstaining from offense and returning salutation). *[Approved].*

Lowering the Gaze...

The exalted Allah said: ***(Tell the believing men to lower their gaze {from looking at forbidden things}, and protect their private parts {from illegal sexual acts}. That is purer for them. Verily, Allah is Well-Acquainted with what they do).*** *[Surat An-Nur {The Light}: 30].*

And the exalted Allah said: ***(And tell the believing women to lower their gaze {from looking at forbidden things}).*** *[Surat An-Nur {The Light}: 31].*

The legislator exempted the sudden look only.

The Messenger of Allah (PPUH) said to Ali bin Abi Taleb (MGPWH): (O Ali, do not pursue the look, as the first one is yours and the latter is not yours). *[Related by At-Termithi and Abu Dawoud, and improved by Al-Albani].*

The Messenger of Allah (PPUH) said: (The adultery of eyes is the looking, the adultery of ears is the listening, the adultery of tongue is the speech, the adultery of hand is the violence and the adultery of leg is the walking). *[Approved, and the expression is by Muslim].*

Looking is forbidden for reasons...

1) It leads to enjoying the charms of the woman, so, she enters into his heart.

2) He might endeavor for adultery.

The exalted Allah said: ***(Allah knows the fraud of the eyes, and all that the breasts conceal).*** *[Surat Ghafir {The Forgiver or The Believer}: 19].*

Ibn Abbas explained it by: The man goes into the house of the family containing the pretty woman and she passes by him, and if they paid no attention, he will see her, and if they understood, he will lower his gaze from her and so on, so, he loves her and hopes for adultery.

The benefits of lowering the gaze... as stated by the Imam Ibn Al-Qayyim:

1) It relieves the heart from the pain of grief.
2) It gives the heart a heritage of light and illumination.
3) It gives the heritage of sound discernment.
4) It opens the ways and doors of knowledge.
5) It gives the heritage of heart's strength, stability and bravery.
6) It gives the heart a heritage of pleasure, joy and delight.
7) It relieves the heart from the effect of lust.
8) It closes one of the Hell gates.

9) It strengthens the mind and increases and stabilizes it.

10) It relieves the heart from the drunkenness of lust and the sleep of inattention.

11) It gives the heritage of loving Allah. Al-Hasan quoted from Mujahed: Lowering the gaze from the prohibitions of Allah gives the heritage of the love of Allah.

12) It gives the heritage of wisdom. Abul-Hussain Al-Warraq said: He who lowered his gaze from a prohibited thing, Allah would thereby give him a heritage of wisdom on his tongue, by which he guides those who hear him.

13) It dedicates the heart for thinking of his interests and working with what saves him on the Day of Resurrection.

Penalties of the gaze...

1) Wickedness of the heart, as the fire in the dry grasses.

2) Forgetting the knowledge.

3) Falling down of tribulation.

4) Invalidation of pious deeds.

5) Negligence of Allah and the Hereafter.

6) Ruining the religion (the eye of willfully gazing person). The Messenger of Allah (PPUH) said: (If anyone gazed into your house without your permission and you threw him with a little stone and knocked out his eye, there will be no sin on you). *[Approved].*

Gaze solidifications of Islam...

- Islam forbade women to pray directly with men, as it made the women rows behind the men rows.
- Islam forbade women, if they went out to the mosque or for any other matter, to use perfume, display charms and adorn the mselves.
- Islam prohibited women from describing the women as if they (the men) were looking at them.
- Islam forbade men to sit in the roads.
- And the Messenger of Allah (Prayer and Peace be upon him) indicated that the right of way includes: Lowering the gaze, refraining from offense and returning the salutation.
- Islam forbade women to stamp their feet so as to reveal what they hide of their adornment, in order not to attract attention.

Allowing the gaze for treatment...

- It is a condition to give priority to the female physician over the male physician in treatment of the woman, especially if the medical examination involved the places of very private parts (genitals), and if a female physician was not available or if it was not possible to reach her, then, it would be a case of necessity.
- The physician must be honest and not accused in his character and religion.
- The physician must not be alone with the woman and there must be an unmarriageable person or a trustworthy woman with them.
- The physician must not exceed the sufficient limit, when necessary, of gazing, medical examination, touching, etc. of the treatment requirements. And upon examining the woman medically, he has to cover all what he does not need to look at of her body and content with gazing to the place of treatment only.
- The treatment must be urgently needed such as in the case of an intolerable sickness or pain, or feared leanness, but, if there was no sickness or necessity for treatment, it shall definitely not be allowed, such as in the case of the woman who consults the doctor to lose weight or to beautify her body, as this is not necessary.

The Rule of gazing by the Judge and Witness...

The judge and the witness to the woman are among the necessarily excepted cases, i.e. if the man was called to bear witness for or against her, or if he was a judge looking to judge against her, whether by her acknowledgement or by the evidence of witnesses of knowing her, as it is necessary for him to look into this place, and the necessities allow forbidden things.

And looking is allowable in case of dealing such as the sale and purchase....

An-Nawawi said: "And the man may look at the face of the stranger woman upon giving evidence, selling to her and buying from her, and she also may look at his face".

The woman's gazing at the marriageable men...

It is allowed, provided that there is a guarantee against temptation.

The Moslem woman treats man when necessary...

It could be if she was a doctor or nurse, and the evidence for that is the ***hadith*** (tradition) of Ar-Rubai' bint Mu'awwath who said: We were, with the Prophet (PPUH) giving water to the injured ones and treating them and returning the casualties to Al-Madinah. *[Sahih Al-Bukhari]*.

Mingling

Sheikh Ali At-Tantawi said: As to the war encountering Islam nowadays, it is more violent and more harmful of any war in the past. They are very big minds, very evil, supplied by very strong powers and so many properties; all of that is exploited for the war against Islam according to solid plans, and most of the Moslems are inattentive. Their enemies are serious while they are lean, their opponents are alert while they sleep, those are fighting in one unity.

They come to us through two big gates surrounded by innumerable small doors. As to the two big gates, they are the gate of suspicions and the gate of lusts.

As to suspicions, they are such as the disease which kills the one afflicted therewith, but it spreads slowly and infects weakly.

As to lusts, they are such as a disease which causes sickness and might not kill, but it is quicker in spreading and stronger in infection, as it coincides, in the soul of the male and female youths, with an instinct implanted by God, and He implanted it to produce an energy to be used in the good, as it originates a family, produces offspring, strengthens the nation and increases the number of its sons, and these come to control it in the evil, for the fruitless worldly lust. An energy which we do not employ and neglect and a motive found to be aimed at the face of our enemy and by which we defend our country, but, we release it in the air and waste it uselessly, or we aim it at each other. This is the gate of lusts, which is the most dangerous gate. The opponents of Islam knew that and used it, and the beginning of this way is the mingling.

Mingling begins from kindergarten, and when the broadcasting station began, mingling changed from kindergarten to the children programs, as they started to put the young boys and the young girls together.

We are not saying that the five years old girl has private parts which are prohibited to look at exactly as the private parts of the matured woman, but, we say that he who sees this remembers that, the matter which motivates him to try to see her.

In addition, the time has become corrupt to the extent that assault against children chastity became a spread denied action and infecting disease, not in our place only, but, also in countries, in Europe and America, which we consider their people as socially cultured and civilized.

The enemies of veil said that the pederasty, lesbianism and other sexual deviations were due to veiling of women, and if you tore this veil and discarded it, you will get yourselves free from them and go back to the right way. Due to our being inattentive and pure, we believed them, but, when we knew them and experienced their report, it became clear to us that those who said this were greater liars than Musailamah.

If the veil was the source of this deviation, so, tell me: Are the women of Germany and Britain veiled with the legal veil? How then we see this deviation spread there to the extent that they enacted a law legalizing it?

Then, the origins of beliefs, and the seeds of customs and good and evil principles are implanted into the unconscious of man, without him feeling that, in the first five or six years of his life. So, if we habituated the boy and girl to mingling in these years, would not this habit continue up to the age of seven or eight years? And then it becomes an ordinary matter according to which the young man grows and the girl is raised, and they both become older while accustomed to it? And does the girl change, on a fixed day of a fixed month, from childhood to youthfulness within few hours so that if that day came, we would cover her from young men?

Or she grows very slowly exactly as the hand of the clock as you see it as stable in the morning, but, when you come back thereto two hours later, you will find that it has moved from its place. Thus, it moves even if you did not observe its movement, and if we habituated children to this mingling, then, when we will separate them? The young child does not realize the beauty of woman as the matured one does, and if he looked at her, he does not feel as the matured one feels, but, he stores this picture in his memory and takes it out from its store even after twenty years, and I recall women whom I knew when I was six years old, i.e. more than seventy years ago, and I can now imagine the features of their faces and the shaping of their bodies.

Moreover, he who is grown up under the supervision of women, the effect of such growing stays with him all over his life and it reflects in his feeling, attitude and culture, if he was an author. Anyhow, there is no need to go far in giving examples, as there you have the Imam Ibn Hazm who tells you, in his great book which he wrote on love (The Pigeon Necklace); an elaborate report on the subject.

Allah created men and women, one of another, but, He put up between them a wall, with a gate therein. Inside it will be mercy, and outside it will be torment. So, he who seeks mercy, love, pleasure, peace and calmness enters from the gate, and the gate is the marriage. And he who climbs the wall, pierces the ceiling or wants to steel an enjoyment, which is not his right, he, in his life, will be afflicted by anxiety, disease, disgust by people, contrition, and in the Hereafter, he will have torment of Hell. *[Memorials of Sheikh Ali At-Tantawi (5/268 - 271)].*

This is what the Sheikh said about countries other than our countries, and the lucky one is that who learns from others, but not the others learn from him. So, those who murmur on the subject in our countries have to be cautious of being included in the saying of the exalted Allah:***(Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not)***. *[Surat An-Nur {The Light}: 19].*

Reasons of Mingling in our Societies...

1) Keeping away from the Islamic course and the variant measures upon which the Islamic customs, traditions and characters are built. So, if we compared between Moslems as regards their conduct and characters in the time of the Messenger (PPUH) and the time of the worthy ancestors, we would find a great difference of what we see these days of weakness of character and intellectual and ideological imperfection.

   Certainly, the women are full sisters of men as they are, with what they offer of deep-rooted ethical and faith values in bringing up the Moslem generation, half of the society. So, if this mother was the same very good working woman who keeps balance between her work and her marital obligations in accordance with her being bound to her house and characters, it would be all right for her to do that, as mingling, when extremely necessary and in accordance with the legal principles and established rules, would be all right. But, we must implement the rules of Islam such as lowering the gaze, sticking to the veil and keeping the distinguished Islamic personality.

2) Mingling might lead to family problems that take place between the husband and wife. As if the woman was working and her work makes her deal with men, the matter which leaves a psychological effect on the husband by not accepting the situation of his wife, which creates obscurities with both parties such as jealousy and lack of confidence which negatively affects their children and creates a family atmosphere full of problems and trouble, and how many houses were ruined as a result of mingling.

3) Unlimited and uncontrolled mingling leads to discontinuation of social life, appearance of conduct deviations, deviation from the ethical obligation and consequently to fast variations of compassions, and all of that leaves a negative and serious effect on the life of individuals, noting that individuals are the brick of society and if they were spoiled, the whole society will be spoiled, and if they were good, the whole of it will be good. However, we have seen among the western women that who calls for the woman to stay at home, and there is a Japanese woman who says: I have lived a happy life. I was cleaning the house and cooking the food I liked, and does the woman want more than a good man.

Wisdom (Philosophy) behind prohibition of mingling...

The exalted Allah said: ***(Beautified for men is the love of things they covet; women).*** *[Surat Al-'Imran {The Family of Imran}: 14].*

Thus, the temptation is apparent. So, we know the wisdom of the lofty Allah as regards prohibition of illegally controlled mingling; thus, in the endeavor to keep dignities, guard woman's chastity and honor and maintain the society's well-being from the illegal relations.

How to restrict the effects of mingling...

1) Adherence by Moslem youths to the course of the exalted Allah and adherence towards His ***Sharia*** (Law of Islam) and the ***Sunna*** of the Messenger of Allah (PPUH) by keeping away from stimulants. The Messenger of Allah (PPUH) said: (Oh ye young men, he who of you have the capability should marry, as it is more disregarding and more immunizing of chastity, and he who cannot do that, he has to fast as it is a protection for him). *[Sahihul-Jami' - Volume 2/7975].*

2) Adherence by Moslem girl to the legal raiment in order to curb the young men's defiance, to keep their gazes away from her and not arouse temptation therewith. It was quoted that Ayshah (MGPWH) said: Asma' bint Abi Bakr came to the

presence of the Messenger (PPUH) with thin clothes on her and the Messenger of Allah (PPUH) turned away from her and said to her: O Asma', the woman, when starts to menstruate, it would not be righteous to see of her save this and this and he pointed out to his face and palms.

3) Lowering the gaze of both parties, as the exalted Allah said in His Well-Planned Revelation (The Qur'an): ***(Tell the believing men to lower their gaze {from looking at forbidden things}, and protect their private parts {from illegal sexual acts}. That is purer for them. Verily, Allah is Well-Acquainted with what they do)*** *{30}* ***(And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms).*** *[Surat An-Nur {The Light}: 30 - 31].* That is purer for their feelings and better keeps them from confusion by emotional excitements in the wrong place.

The Phenomenon of Imitation

The man aping woman is the manlike woman...

It was quoted from Abi Hurairah that the Messenger of Allah (PPUH) said: (The man who wears the woman's raiment and the woman who wears the man's raiment are cursed). *(Related by Ahmad and Abu Dawoud).*

It was said to Ayshah (MGPWH) that a woman wears the sandal, and she said: (The Messenger of Allah (PPUH) cursed the man aping woman). *[Related by Abu Dawoud].*

And the imitation of men is of shamelessness and disbelief. The Messenger of Allah (PPUH) said: (Of what the people realized of the first Prophecy speech: If you are shameless, then do whatever you wish). *[Sahihul-Jami' - Volume 1/2235].*

Why does the woman imitate man?

1) Lack of belief and fearlessness of Allah

   The Messenger of Allah (PPUH) said: (The adulterer does not commit fornication, when he does that, while he is a believer, and the wine drinker does not drink wine, when he does that, while he is a believer, and the thief does not steal, when he does that, while he is a believer, and he does not take by force a loot, wherein the people gaze at him, while he is a believer). *[Approved].*

2) Ill-breeding

As the girl who lives in a fully disordered house and lacks the good upbringing is mostly subject to deviation, and of the deviation forms is the imitation of men and man aping, which contradicts the nature and character of the woman.

3) Media

The various forms and types of media, whether the visible, audible or read, induce women to imitate, and so many women were affected by the shows they watched and deviated from the religion, character, protection and maintenance of the man and imitated the characters and measures of the adulteresses without contemplation or distinction between the good and evil, and thus, a type of women appeared with their shape as the shape of woman but the raiment, measures and characters are like those of men.

4) Blind imitation

As she wears and acts unconsciously and without realization of what she is doing. She imitates those around her of women companions or artists even if it was inconsistent with her nature.

5) Bad companions

The Messenger of Allah (PPUH) said: (Do not take a friend save a believer). *[Sahihul-Jami' - Volume 2/7341].*

The Messenger of Allah (PPUH) said: (The likeness of the good companion and the bad companion is as the bearer of musk and the blower of bellows, as the musk bearer either faces you or passes by you or you smell good fragrance from him, but the blower of bellows either burns your clothes or you smell bad fragrance from him). *[Approved].*

6) Psychological imperfection and attraction of attention

Certain women have a feeling of psychological deficiency, and trying to remedy such deficiency, she endeavors to force her personality by imitating men in raiment and actions.

7) The bad example

It was quoted that Abi Hurairh (MGPWH) said: The Prophet (PPUH) said: (Every newborn is naturally born, and his parents are the ones who make him a Jew, Christian or Magus, exactly as the animal which gives animal, and does it see a mutilated one therein?). *[Approved].*

8) Absence of jealousy by her husband or legal guardian...

He (PPUH) said: (There are three whom the exalted and lofty Allah will not look at on the Day of Resurrection: That who disobeys his parents, and the man aping woman and the pimp). *[Related by Ahmad and An-Nisa'i].*

The pimp is the man who does not care for anyone who goes into the presence of his wife due his lacking jealousy, and the death of manhood with so many men is the reason beyond such deviations.

Treatment of Imitation

1) Full certainty of the creation wisdom of the exalted Allah, as each one of the man and woman has his own creation and role in life.

   The exalted Allah said: (And wish not for the things in which Allah has made some of you to excel others. For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything). *[Surat An-Nisa' {The Women}: 32].*

2) Upbringing on belief, as she who was brought up on faith will follow a road which pleases Allah and His Messenger. He (PPUH) said: (He who was bestowed any of these girls and did good to them, they would be as a shelter for him from Fire). *[approved].*

   And it was quoted that Abi Sa'id Al-Khudrai said: The Messenger of Allah (PPUH) said: (He who has three daughters, three sisters, two daughters or two sisters and he did good to them and feared Allah, his reward will be the Paradise). *(Related by At-Termithi).*

3) The good example.

   At home, by the mother, when she is shyly and well-mannered in her dealing with the father.

   The mother is a school, if you prepared her

   you would have prepared a noble decent people

4) Adherence by the girl and woman to the legal veil after habituation thereto in the childhood.

5) Forbidding her from imitating men, whether in raiment or look, together with explaining the legal rule (cursing) in order to make her keep away from this conduct.

6) Being escorted by an unmarriageable person of her when she goes to markets.

Beauty Shops!!

There are many legal offenses in the beauty shops.

What is in the beauty shops???

There are repudiated magazines in the beauty shops. Such magazines contain plenty of nakedness views, love and passion stories, fashion shows, make-up tools, kinds of wines, etc of evils. These magazines played an active role in urging to adornment on the pretext of freedom, independence of woman in herself and promotion for fashion on the plea of development and civilization.

These magazines also contributed in training the women on how to attract the hearts of men in different methods, and here lies the danger in teaching women the satanic methods. It was quoted from Abi Hurairah (MGPWH) that the Messenger of Allah (PPUH) said: (He who called for a guidance, he will be rewarded with the same rewards of those who followed him, without that decreasing anything from their rewards, and he who called for an error, he will bear a sin exactly as the sins of those who followed him, without that decreasing anything from their sins). *[Sahihul-Jami' - Volume 2/6234].*

These magazines contain a propagation of illegal sexual intercourse, and the exalted Allah says: ***(Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.)***. *[Surat An-Nur {The Light}: 19].*

And the Messenger of Allah (PPUH) said: (He who of you saw a denied thing, then, he has to change it by hand, and if he could not do that, then by tongue, and if he could not do that, then by heart, and that is the weakest belief). *[Sahihul-Jami' - Volume 2/6250].*

The woman's discarding her clothes in the beauty shops...

The woman may not, in any case whatsoever, take off her clothes in other than her house, as many of the women do in the beauty shops and measurement rooms of fashion shops, unless that was necessary such as in the case of: Medical examination by a female physician for the purpose of treatment. As it was said: That women from the people of Homs or the people of Damascus came into the presence of Ayshah, who said: Are you those whose women go to the baths? I heard the Messenger of Allah (PPUH) saying: (Certainly, any woman who discards her clothes in other than her husband's house would disclose the veil between herself and her Lord). *[Related by At-Termithi].* The meant baths here are the public baths.

Hanging repudiated pictures outside and inside the beauty shops...

1) It was quoted that Abi Talha (MGPWH) said: The Messenger of Allah (PPUH)said: (Angels do not go into a house with a dog or pictures therein). *[Approved].*
2) The scholars said: The reason for their, i.e. the angels, refraining from entering a house with a picture therein is because it is an excessive disobedience, and it includes a likeness of the exalted Allah's creation, and some of them in the form or picture of what is worshipped instead of the exalted Allah.

3) Singing and music.

The Islamic ***Sharia*** (law of Islam) provided for the prohibition of singing and music.

The exalted Allah said: ***(And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah).*** *[Surat Luqman {Luqman}: 6].*

Ibn Mas'oud (May Allah be pleased with him) said: The idleness (fun) here means singing.

Also, 'Ikrimah, Mujahed, Al-Hassan, Sa'id bin Jubair, Qutadah, Ibrahim An-Nakh'i, Maymoun bin Mahran, Makhoul and many others said the same thing.

It was quoted from the Prophet (PPUH) that he said: (There would be of my nation people who allow adultery, silk, wine and musical instruments). *[Sahihul-Jami' - Volume 2/5466].*

Al-Hirr (here means): The vagina and the intended is the adultery.

Al-Ma'azif means: The entertainment and musical instruments.

Ibn Jareer At-Tabari, Ibn As-Salah and Ibn Al-Munther - consensus of ancestors - told about the prohibition of singing and music.

Spending wastefully on the beautification expenses...

The exalted and lofty Allah said: ***(But spend not wastefully (your wealth) in the manner of a spendthrift. (Tafsir At-Tabari) {26} Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaitan (Devil - Satan) is ever ungrateful to his Lord).*** *[Surat Al-Isra' {The Journey by Night}: 26 - 27].* And in this, there is a warning against the wasteful spending and prodigality.

The Imam Al-Qurtubi said: i.e. Do not waste in spending without legal cause.

And Ash-Shafi: I said: "The wasteful spending is the spending of property in other than its legal and right place, and there is no wasteful spending in doing good; and this is the opinion of group majority".

Ashhab, in quotation from Malek, said: "The wasteful spending is taking the property from its legal and right place and putting it in an illegal and unrightful place, i.e. the prodigality, and it is not allowed due to the saying of the exalted Allah: **(Verily, the spendthrifts are brothers of the Shayatin {devils}),** which means that they are exactly as them and are subject to the rule that governs them, as the spendthrift was hasty in spoiling exactly as the ***Shayatin*** (devils), or that they let themselves be seduced, or that they will be put together with them in the Fire, and this is the meaning of brotherhood. And how much money do women pay in the beauty shops on necessary and unnecessary, and on what the woman herself can do at her home?

Quest of Knowledge

The woman is legally as the man, i.e. commissioned woman, and therefore, she has to seek knowledge so that she would be certain of her religion and ask all questions about her religion at her liberty.

It was quoted from Ayshah (MGPWH) that Asma' (May God be pleased with her) asked the Prophet (PPUH) about menstruation, and he said: (Anyone of you should take her water and perfume and purify herself, and she has to purify herself well and then pour water upon herself, then, she takes and incensed piece of cotton and purifies herself therewith), and Asma' (MGPWH) said: How do I purify myself therewith? He said: (Praise Allah, you purify yourself therewith), then Ayshah (MGPWH) said: As if she was hiding that, you have to trace the blood. And she asked him about the bath of ***Janaba*** (i.e. after a sexual discharge), and he said: (You have to take your water and purify yourself well, and purification must be thorough, and then pour water on the head and rub it until the head is thoroughly rubbed and cleaned and then pour water all over herself). *[Al-Bukhari, Muslim, Ahmad and Ibn Majah].*

And Ayshah (MGPWH) says: "The women of the Medinan followers are wonderful indeed, as shyness did not prevent them from having a good legal knowledge in the religion". *[Al-Bukhari].*

The most important thing which the woman should know about her religion is the prayer:

It was quoted that Abi Hurairah (MGPWH) said: The Messenger of Allah (PPUH) said: (Teach your children the prayer when they reach seven years of age and beat them for it when they reach ten years of age and separate between them in bed). *[Abu Dawoud].*

Worships of the Woman

Prayer

Fasting

Hajj

The Woman's Almsgiving

Swearing (The Oath)

Women's Visiting the Graves

Prayer

The exalted Allah said: ***(And perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger {Prayer and Peace be upon him}).*** *[Surat Al-Ahzab {The Confederates}: 33].*

Prayer is the second basic element and it is the pillar of Islam and neglecting it is infidelity and excludes from the religion.

And deferment of prayer is giving up thereof.

The exalted Allah said: ***(Then, there has succeeded them a posterity who have given up As-Salat (the prayers) {i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times} and have followed lusts. So they will be thrown in Hell).*** *[Surat Maryam {Mary}: 59].*

The whole woman, with the exception of her face and palms, is a private part in the prayer; and as regards her feet, they are controversial.

The Messenger of Allah (PPUH) said: (Allah does not accept the prayer of a menstruating woman save with a veil). *[Related by the five].* And the veil is that which covers the head and neck.

It was quoted that Umm Salamah (MGPWH) that she asked the Prophet (PPUH): Can the woman pray while wearing a ***dir'*** (loose outer garment with sleeves) and veil without apron? He (PPUH) said: (If the ***dir'*** was perfect and covers the upper of her feet). *[Abu Dawoud].*

And the woman piles up, rather than stretches herself, in bowing and prostration.

If women gathered, it is desirable for them to pray their obligatory prayers in a group and their Imam (woman) would be in the middle of them. And the imamate of the women by the woman is permissible, as the Messenger (PPUH) commanded Waraqa to lead her family. *[Related by Abu Dawoud].*

The prayer of woman in mosques, together with men, is permissible, but, their houses are better for them. He (PPUH) said: (Do not prevent the slaves of Allah from the mosques of Allah). *[Related by Muslim].*

And He (PPUH) said: (Do not prevent women from going out to the mosques, and their houses are better for them). *[Related by Ahmad and Abu Dawoud].*

And going out to mosques is conditioned with the full veil...

Ayshah (MGPWH) said: The women were praying with the Messenger of Allah (PPUH) and then leaving covered with their aprons without being identified due to darkness. *[Approved].*

She shall not go out while perfumed...

The Messenger of Allah (PPUH): (Do not prevent the slaves of Allah from going to the mosques of Allah, and they have to go out while malodorous (i.e. unperfumed). *[Related by Ahmad and Abu Dawoud].*

The Messenger of Allah (PPUH) said: (Any woman who used incense should not pray with us the late night ***('Isha')*** prayer). *[Related by Muslim, Abu Dawoud and An-Nisa'i].*

It was quoted from Zainab, wife of Ibn Mas'oud: (If anyone of you came to the mosque, she should not touch any perfume). *[Related by Muslim].*

Moslem women go out to attend the *Eid* prayer.

It was quoted that Umm Atiyyah (MGPWH) said: (The Messenger of Allah (PPUH) commanded us to make them go out in ***Eid Al-Fitr and Eid Al-Adha***, the matured unmarried girls, the women in their menstruating period and the old women; as to the women in their menstruating period, they used not to pray but witness the good and the supplication of Moslems). *[Related by the group majority].*

If the woman prayed with men, she should stand behind the men rows.

It was quoted that Anas (MGPWH) said that the Prophet (PPUH) {lead a prayer with him and his mother or his aunt, and he asked me to pray on his right hand and the woman behind us}. *[Related by Muslim].*

Going out to mosques is allowed unless it is feared of occurrence of temptation.

Women Group Prayer

The group prayer is obligatory to men and it is twenty seven times better than the individual's prayer, but, the group prayer is not obligatory to women, as per the consensus of scholars; however, the group prayer is legal for them. And the women prayer behind a woman imam is legal due to three matters:

- The general ***ahadith*** (traditions) quoted in the credit of group prayer, such as his (PPUH) saying: (The group prayer is twenty seven times better than the individual's prayer). *[Approved].*
- No prohibition of the woman's leading, as imam, the prayer of women was quoted.
- The actions of certain companion women, such as Umm Salama and Ayshah (May God be pleased with both of them).

This action by the companion women coupled with non-availability of what contradicts that shows the legality of the woman's leading, as imam, the prayer of women.

The rule of the worthiest woman to lead the women prayer is as in the case of men: The best of them in reciting the Book of Allah and the knowledge of the Sunna.

The hosting woman is the worthiest among women to lead the prayer at her house, unless she allows another one to do that.

Thus, based on the ***hadith*** of Abi Mas'oud Al-Ansari who said: The Messenger of Allah (PPUH) said: (The people shall be lead in prayer by the best one of them in reciting the Book of Allah, and if they were alike in the recitation, then, the most knowledgeable one of Sunna, and if they were alike in the Sunna, then, the earliest one among them in hegira... And the man shall not lead a man in prayer in his place, and he shall not sit down at his house as a guest save by his permission). *[Muslim, At-Termithi, Abu Dawoud, An-Nisa'i and Ibn Majah].*

The woman shall raise her voice in the prayer wherein the voice should be raised (i.e. evening, late-night and morning prayers), but, if there were men, she shall not raise her voice, unless they were of her unmarriageable men, in which case it would be all right for her to raise her voice.

The prayer behind the boy, if he was in the age of discretion and well acquainted with the prayer, and she stands behind him, as Amr bin Salamah lead his people in prayer when he was six or seven years old, and he said: (...and they looked and did not find who is better than me in reciting the Qur'an, due to what I used to receive from the travelers, so, they requested me to lead them when I was six or seven years old). *[Al-Bukhari, Abu Dawoud and An-Nisa'i].*

Certain Rules of the Group Prayer...

1) Rows must be straight.

   The Prophet (PPUH) used to say: (Straighten up your rows as straightening the rows is of the perfect prayer). *[Approved].*

2) Endeavor to attend the group prayer from its beginning in order to catch the exclamation ***(Allahu Akbar)*** of the beginning of prayer with the Imam.

   He (PPUH) said: (He who prayed for forty days in a group and caught the first exclamation (***Allahu Akbar***) of the beginning of prayer, he will be rewarded with innocence twice: innocence from Fire, and innocence from hypocrisy). *[At-Termithi].*

3) It is a must to follow the Imam and prohibited to compete with him...

   It was quoted from Anas that the Prophet (Prayer and Peace be upon him) said: (The Imam is there in order to be followed, so, if he exclaimed (*Allahu Akbar*), you have to say it after him, and if he prostrated, you have to prostrate, and if he raised his head, you have to raise your heads...). *[Approved].*

4) Not to delay much following the Imam

As if you are one full basic element late from him, i.e. if you prostrate after the Imam raises his head from prostration, as this is contradictory to what the Prophet (PPUH) commanded of following the Imam. The Messenger of Allah (PPUH) said: (The Imam is there in order to be followed). *[Approved].*

There fore, do not contradict the Imam, as it is not permissible for you to contradict him, as in the case or his invocation in the morning prayer, for example, you have to follow him in that, thus, because this in one or the controversially reasoned issues, and the one led in prayer is commanded to follow his Imam.

5) If the Imam forgot something in his prayer and prostrated for the inattention, you must, while praying behind him, follow him whether you were inattentive with him or not, and whether his prostration was after finishing the prayer or before that; thus, if you are not preceded with one bow or more, and this is the consensus opinion, but, if you forgot something while praying behind the Imam, you are not required to perform the inattention prostration.

6) If you were preceded, then, you have to follow him if his prostration was before ending the prayer, and you are not to follow him if his prostration was after ending the prayer, thus, due to that following the example would have ceased and due to that your prayer is not completed yet.

7) Following the example of the sitting Imam due to an excuse...

   If you prayed behind an Imam, and he was praying in a sitting position due to a sickness or excuse, while you are sound and able to stand up, you have to pray while standing; thus, as per the opinion of the majority of scholars who said: Because everyone performs his duty according to his ability; thus, in following the example of the Messenger of Allah (PPUH) who prayed, when he was in his death sickness, in a sitting position while Abu Bakr prayed, the same prayer with him, beside him in a standing position, and the people were praying behind him in a standing position, and he did not point out to Abi Bakr or to them requesting them to sit down, and he completed his prayer as their Imam while he was sitting down and they were standing behind him. *[Approved].* This action of the Messenger of Allah (PPUH) abrogates his commanding the people to pray in a sitting down position when he lead their

prayer while sitting down and said (PPUH) to them: (...and if he {the Imam} prayed in a sitting down position, then, you all are to pray while sitting down). *[Approved].*

8) Performance of the obligatory prayer behind an Imam who is praying a supererogatory performance, and the supererogatory prayer performance behind an Imam who is praying an obligatory performance...

   You may pray the obligatory prayer behind an Imam who is praying a supererogatory performance, as it was quoted from Jaber that Ma'ath bin Jabal was praying with the Prophet (Prayer and Peace be upon him) and then goes back to lead his people in prayer. *[Approved[.*

The Preceded Woman's Prayer...

1) Enter the prayer with the Imam as he is...

   If you came to a group while praying, you have enter the prayer with them as they are even if they were in a prostration position; thus, due to His (PPUH) saying: (If anyone of you came to pray and found the Imam in a certain position in the prayer, he should follow him and do as the Imam does). *[At-Termithi].*

2) When you achieve the bow?

If you reached while the Imam was in bowing position or before that, you have then achieved this bow and you will not be required to recite ***Surat Al-Fatihah*** (The Opening), if you did not recite it; thus, due to His (PPUH) saying: (He who caught one bow of the prayer, he would have achieved the prayer). *[Approved].* And his (PPUH) saying: (If you came to the prayer and found us in a prostration position, then, you have to prostrate, and do not count it as anything, and he who caught the bow, he would have achieved the prayer). *[Abu Dawoud].*

Thus, if you arrived while the Imam was in a prostration position, you have to prostrate without counting that as a bow of the prayer, but, you have to start counting from the following bow.

3) Dislike of the row between the Pillars...

It was quoted from Mu'awiah bin Qurrah from his father that he said: (We were forbidden to make rows between the tent pillars in the time of the Messenger of Allah (PPUH), and we certainly were pushed away from them). *[Ibn Majah, Al-Hakem and Al-Baihaqi].*

The Rules of Women's going to Mosques...

- There is no controversy regarding that the women are not obliged to witness the group prayers in the mosques; thus, a consensus without controversy. It was also proven, from the ancestors that the prayer of the Prophet's women (PPUH) were praying in their rooms and not going out to mosques.
- However, women may go out to the mosques, as it was quoted that Ayshah said: (The believer women, covered with their aprons, were praying the Morning Prayer with the Messenger of Allah (PPUH) and then leaving to their houses after finishing the prayer without being identified by anyone due to darkness). *[Approved].*
- The woman asks her husband's permission in going out to the mosque, and her husband does not prevent her from that. It was quoted from Ibn Omar that the Prophet (PPUH) said: (If the woman asked the permission of anyone of you to go to the mosque, then, he has not to prevent her from that). *[Al-Bukhari, Muslim and An-Nisa'i].*

The Good Manners of Going out to the Mosque

- The woman, when going out to the mosque, should abide by the following good manners:

\- Invocation of Allah upon going out of the house.

- Walking calmly to the mosque and not running.
- Invocation of Allah upon entry into the mosque and going out from it.
- Praying the mosque greeting prayer (two bows) before you sit down.
- If it was called to prayer (***Iqamat As-Salat***), dot not pray supererogatory performance.
- Women have to leave quickly after the prayers are finished.
- Avoid eating raw onion and garlic, etc. prior to going to the mosque.
- The woman should not stick to a certain place in the mosque.

It is commendable for the Imam to take into consideration the situation of woman in prayer, if they prayed behind him, as it was quoted that Abi Qutadah said: The Messenger of Allah (PPUH) said: (Verily, I start the prayer with the intention of prolonging it, but, I hear weeping of the child, so, I hasten my prayer disliking that I may inconvenience his mother). *[Al-Bukhari, Abu Dawoud and An-Nisa'i].*

Prayer of the Traveling Woman...

The exalted Allah said: ***(And when you {Muslims} travel in the land, there is no sin on you if you shorten As-Salat {the prayer} if you fear that the disbelievers may put you in trial {attack you, etc.}).*** *[Surat An-Nisa' {The Women}: 101].*

Omar bin Al-Khattab (MGPWH) wondered over this verse and asked the Prophet (PPUH), who said: (It is an alms which Allah gave you, so, accept His alms). *[Muslim, Abu Dawoud, An-Nisa'i, At-Termithi and Ibn Majah].*

Ibn Omar said: I accompanied the Messenger of Allah (PPUH) in a journey and he has never added over two bows till he died, I escorted Aba Bakr and he has never added over two bows till he died, I accompanied Omar and he has never added over two bows till he died, and then I escorted Othman and he has never added over two bows till he died, and the exalted Allah said: ***(Indeed, in the Messenger of Allah {Muhammad (Prayer and Peace be upon him)} you have a good example to follow for him who hopes for {the Meeting with} Allah and the Last Day, and remembers Allah much).*** *[Al-Ahzab {The Confederates}: 21].*

The Period of Shortening the Prayer...

If there was no common intention for a certain period of stay during the travel, you may shorten your prayers throughout this period no matter how much it will last.

As nothing was said about that the Prophet (PPUH) determined a prayers shortening period after which it will be completed.

And if the period of your stay was determined, then, you have to shorten your prayer for nineteen days and complete it thereafter, and the evidence for that is taken from the ***Sunna...*** as Ibn Abbas said: (The Prophet (PPUH) stayed for nineteen days and shortened his prayers during this period, so, if we traveled for nineteen days, we would shorten our prayers, and if we stayed for more than this period, we would complete our prayers). *[Al-Bukhari, At-Termithi and Ibn Majah].*

Combining two Prayers

1) In the Travel

You may combine the two prayers during your travel.

It was quoted that Mu'ath said: In the battle of Tabouk, the Prophet (PPUH) used, if he traveled before the sun deviates from noon, to delay the midday prayer in order to combine it with the afternoon prayer and pray both of them together, and if he traveled after deviation of the sun from noon, he used to pray the midday prayer and the afternoon prayer together and set out, and if he traveled before evening, he used to delay the evening prayer in order to pray it with the late night ***(Isha')*** prayer, and if he traveled after evening, he used to pray the late night prayer in advance as he used to pray it together with the evening prayer. *[Related by Ahmad, Abu Dawoud and At-Termiti].*

2) Upon the Accidental Need

The exalted Allah said: ***(And has not laid upon you in religion any hardship).*** *[Surat Al-Hajj {The Pilgrimage}: 78].*

You may, in your settling place, combine the two prayers when necessary, provided that you do not take that as a habit, but, it could be resorted to in case of the accidental need.

It was quoted that Ibn Abbas said: The Messenger of Allah (PPUH) combined the midday and afternoon prayers, and the evening and late night prayers at Al-Madinah, thus, without fear or rain. It was said to Ibn Abbas: What did he want of that? He said: He wanted not to put his nation in difficulty. *[Muslim, An-Nisa'i and Abu Dawoud].*

Friday Prayer for Women

1) Women are not required to witness the Friday Prayer.

The Messenger of Allah (PPUH) said: (Friday prayer is a duty required by every Moslem to be performed within a group, with the exception of four: An owned slave, woman, boy or sick man). *[Abu Dawoud].*

2) However, Women may Witness the Friday Prayer and it will be a Sufficient Duty for Them.

Scholars, in consensus, were of the opinion that if the woman witnessed the Friday prayer and prayed with the Imam, this will be a sufficient duty from her and she will not pray the midday prayer. The women used, in the time of the Messenger of Allah (PPUH), to witness the Friday prayer with him.

Preparation for Friday Prayer

Preparation for Friday Prayer is made by several matters:

Bathing: The Messenger of Allah (PPUH) said: (If anyone of you wanted to witness Friday prayer, then, he has to take a bath). *[Approved].*

To set out early to the mosque, as the Messenger of Allah (PPUH) said: (If it was Friday, there would be, at every gate of the mosque, angels recording who arrives first and earlier, but, if the Imam sat down, they will close books and come to listen to the invocation of Allah). *[Approved].* This setting out early is conditioned with not wasting the rights of the family.

What should the Woman do in the Mosque before the Sermon

Perform the mosque greeting prayer: A man came while the Prophet (PPUH) was delivering the Friday sermon to the people, and he said: (Did you pray, you, so and so?). He said: No. He said: (Then, stand up and pray). *[Approved].*

What should the Woman do during the Sermon of the Imam

The women's contradictions committed in Friday prayer are many. Then, what are the good manners of Friday sermon...?

1) Listening to the Imam's sermon, and if she did not hear it for some reason, it would be all right for her to invoke Allah silently in herself. The Messenger of Allah (PPUH) said: (Those who witness Friday prayer are three types: A man witnessed it and that is his share thereof, a man witnessed it and invoked Allah and this is a man who invoked the exalted and lofty Allah, Who, if wished would give him, and if wished would deprive him, and a man witnessed it, listened, sat down calmly and did not overstep others, then, it would be as a penance for him till the following Friday in addition to three days more). *[Abu Dawould and Ahmad].*
2) Not speaking, but, she praises Allah in herself if she sneezed, prays in herself for the Prophet (PPUH) if he was mentioned and says amen when the Imam invokes Allah, but, she may not invoke Allah for any woman who sneezes or to talk asking others to keep silent, and returning the salutation by gesture is permissible. The Messenger of Allah (PPUH) said: (If you said to your companion (listen), while the Imam is delivering the sermon of Friday prayer, you would be mistaken, and he who commits such mistake will be considered as if he did not pray).

3) Do not overstep women except if you are heading to an empty place in the row, or with the intention of returning to her place, if she had left it for some matter.

4) Do not separate between two women.

5) Do not make your sister leave her place in order to sit down in her place, but, your sister has to clear a space for you.

6) When you feel sleepy, you have to move and change your place.

Number of Friday Prayer's Bows

Friday prayer consists of two bows. It was quoted that Omar bin Al-Khattab said: The prayer of ***Eid Al-Adha*** consists of two bows, the prayer of ***Eid Al-Fitr*** consists of two bows and Friday prayer consists of two bows, and thus they are complete without shortening as taken from the mouth of your Prophet (PPUH), and surely, he who invents a lie (against Allah) will fail miserably. *[Ahmad and Ibn Hibban].*

- It was quoted that Ibn Mas'oud said: He who caught one bow, he has caught Friday prayer, and he who did not catch Friday prayer, he has to pray four bows. *[Ibn Abi Shaibah, Abdul Razzaq and Al-Baihaqi].* Thus, you catch Friday prayer, otherwise, the midday prayer.

The Supererogatory Prayer after Friday Prayer

It was quoted from Ibn Omar that the Prophet (PPUH): (was not praying after Friday prayer until he goes home where he prays two bows). *[Approved].* It was quoted from Abi Hurairah (MGPWH) that the Prophet (PPUH) said: (If anyone of you prayed Friday prayer, he has to pray four bows thereafter). *[Muslim, Abu Dawoud and At-Termithi].* Thus, the *Sunna* (supererogatory) prayer after Friday prayer consists of four bows in the mosque and two bows at home.

What is Desirable to be done on Friday?

1) Reciting Surat Al-Kahf (The Cave).
2) Increasing the invocation of Allah and seeking the hour of response.
   It was quoted that Jaber said: The Prophet (PPUH) said: (Friday consists of twelve hours, and there is no Moslem slave of Allah who asks Allah to give him something save He gave it to him, so, seek it in the last hour after the afternoon prayer). *[Abu Dawoud, An-Nisa'i and Al-Hakem].*
3) Increasing the invocation of Allah for prayer and peace upon the Prophet (PPUH).

Prayer of the two *Eids*...

The menstruating woman (in her period) and the woman in childbed go out to the ***Eid*** and witness the good and invocation of Allah, but, they avoid praying, but, they say ***Allahu Akbar***.

Fasting

The obligatory fasting of the woman is the month of Ramadan, and it is one of the basic elements of Islam. The woman does not wait for the permission of the husband in fasting the obligatory fasting. The exalted Allah said: ***(O you who believe! Observing As-Saum {the fast} is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun {the pious}).*** *[Surat Al-Baqarah {The Cow}: 183].*

Fasting becomes an obligation for the woman when she matures and reaches the legal age (legal capacity), and she who matured in a young age and did not fast the month of Ramadan, she has to re-fast the days of not fasting at the beginning of menstruation even after a long time because that remains in her debt.

If the menstruating woman became pure during day time in Ramadan, she has to abstain from eating, drinking, etc. for the remainder time of that day, and then she has to re-fast it, thus, in honor of Ramadan.

When the Woman is Required to Fast...

The woman must fast if she was mature, sound and not sick, and staying in her residence place and not traveling.

The exalted Allah said: ***(So, whoever of you sights {the crescent on the first night of} the month {of Ramadan, i.e. is present at his home}, he must observe Saum {fast} that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum {fast} must be made up] from other days).*** *[Surat Al-Baqarah {The Cow}: 185].*

As to the sick woman who is not expected to recover, she has not to fast, providing that she feeds one ***miskin*** (needy person) for every day missed; half ***saa*** (measure of capacity) of the country's food, and she has not to re-fast due to inability.

The exalted Allah said: ***(And as for those who can fast with difficulty, {e.g. an old man}, they have {a choice either to fast or} to feed a Miskin {needy person} {for every day missed}).*** *[Surat Al-Baqarah {The Cow}: 184].*

And of What Allows the Woman not to Fast

1) Menstruation and parturition, as she is prohibited to fast. It was quoted that Ayshah (MGPWH) said: We were commanded to re-fast (the days of Ramadan not made up) and not commanded to re-pray, and this is of the wisdom of this religion as the woman gets tired and weak and therefore Islam prohibited her to fast.

2) Pregnancy and suckling, if her fasting was harmful to herself, her baby or both of them. If the harm was on her baby, she has to re-fast and feed the needy. But, if the harm was on herself, she has to re-fast, and this matter is controversial.

3) The falsely menstruating woman. She must fast and she is not allowed not to fast.

The woman, who did not fast, must re-fast (in place of the days not made up) prior to the beginning of next Ramadan.

If next Ramadan began and she still has days to re-fast, without her being excused for delaying such days, she has to re-fast (the days not made up) and feed a ***miskin*** (needy person) for every day. However, if the delay was due to a legal excuse, she then has to re-fast only.

The Woman's Voluntary Fasting:

The woman's voluntary fasting is not allowed save with the permission of her husband, if he was present.

The Prophet (PPUH) said: (No woman is allowed to fast in the presence of her husband save with his permission). *[Approved].* But, if her husband allowed her to fast, if he was not present or if she had no husband, it would be desirable for her to fast voluntarily, such as fasting of Monday and Thursday of every week,

fasting the white days (13, 14,15) of every month, fasting six days of the month of ***Shawwal***, fasting the first nine days of the month of Zu'lhijja including the ninth day (the day of 'Arafat), and fasting the day of ***Ashura*** coupled with one day before or after it.

Al-Hajj (Pilgrimage)

Ayshah (MGPWH) said: O Messenger of Allah, are women required to strive? He (PPUH) said: (Yes, they are required to do so, but, without fighting, i.e. the performance of hajj {pilgrimage} and ***omrah*** {minor hajj}). *[Related by Ahmad and Ibn Majah].*

And it was quoted that Ayshah (MGPWH) said: O Messenger of Allah, we see that striving for the cause of Allah is the best thing to do, so, why do not we strive? He (PPUH) said: (But, the best striving is a blessed hajj {pilgrimage}). *[Related by Al-Bukhari].* Hajj (Pilgrimage) is an obligatory duty of the capable woman to be performed by her once in life.

The conditions of Hajj (Pilgrimage)

Islam, discernment, freedom, maturity, financial capability, and there is an additional condition for the woman, i.e. availability of an unmarriageable person to travel with her.

The rules of Hajj (Pilgrimage)

1) The unmarriageable person: The Messenger of Allah (PPUH) said: (The woman shall not travel three days save if accompanied by an unmarriageable relative). *[Approved].* And the conditions of the unmarriageable person: Islam, maturity and discernment.
2) Supererogatory hajj: The woman is required to obtain the husband's permission for this hajj.
3) The woman performs hajj and ***omrah*** on behalf of the man.

The woman en route to hajj: If the woman menstruated or was in childbed, she has to enter into the rituals of hajj exactly as the pure women do, as entering into that state does not necessarily require purity. Jaber (MGPWH) said... till we arrived at Thal-Halifa when Asma' bint 'Uwais delivered Mohammad bin Abi Bakr, so, she sent to the Messenger of Allah (PPUH) asking him about what she had to do, and he said: (Take a bath, use a sanitary cloth between your legs and enter into rituals of hajj). *[Approved].* It was quoted from Ibn Abbas that the Prophet (PPUH) said: (The woman in childbed and the menstruating woman, if their time has come, they have to enter into the ritual state of hajj and perform all rituals with the exception of circumambulation of the ***Ka'aba***). *[Related by Abu Dawoud].* The Prophet (PPUH) commanded Ayshah to take a bath, while she was still in the menstruation period, because of the beginning of the month of hajj.

Thus, the menstruating woman and the woman in childbed, while are in the ritual state of hajj, perform everything, but, they do not circumambulate the ***Ka'aba*** till they become pure from menstruation and parturition and take a bath from them.

If the day of Arafat came and they did not become pure while they had entered into the ritual state of ***omrah*** enjoying thereof till hajj, they have to enter into the ritual state of hajj and enter it into the omrah and thus, they become combiners. And the evidence for that is that Ayshah menstruated while she had begun with ***omrah*** and the Prophet (Prayer and Peace be upon him) entered to her while she was weeping, and he (PPUH) said: (What makes you weep, may be you are in your menstruation). She said: Yes. He said: (This is something which Allah prescribed on the daughters of Adam, so, do whatever the Hajj do, but, do not circumambulate the ***Ka'aba***). *[Approved].*

And in the ***hadith*** of Jaber: Then the Prophet (PPUH) went into the place of Ayshah and found her weeping and he said: (What is the matter with you?). She said: My matter is that I am in my menstruation period while people have released themselves, whereas I have not released myself and have not circumambulated the Ka'aba, and the people are now going to hajj. Then, he said: (This is a matter which Allah prescribed on the daughters of Adam, so, take a bath and begin, and she did that and went through all the rituals till she became pure and circumambulated the ***Ka'aba*** and walked between ***Safa*** and ***Marwa***,

and then he said: You have released yourself from both, your hajj and your ***omrah***). *[Approved].*

What the Woman does upon Entering into Ritual State of Hajj

1) Bathing.

2) Cleaning by cutting hair and nails.

3) Upon intending to enter into the ritual state of hajj, she has to take off drape, veil and gloves. The Messenger of Allah (PPUH) said: (The woman who is in the ritual state of hajj does not veil herself). *[Related by Al-Bukhari].* It was quoted from Asma' that she used to cover his face while she was in the ritual state of hajj when the travelers were passing by her. Ayshah said: The travelers were passing by us while we were, in the ritual state of hajj, with the Prophet (PPUH), and when they faced us, every one of us used to cover her face with her cloak, and when they went away from us, we used to uncover. *[Related by Abu Dawoud].*

4) She puts on whatever she wants of clothes in accordance with the legal conditions of her veil.

5) She may respond to the calling and invocation of Allah, while she is in the ritual state of hajj, as much as she hears herself.

6) While circumambulating the ***Ka'aba***, she has to veil herself completely, lower her voice, lower her gaze and not to compete with men, especially at the Black Stone and the corner of Yemen.
7) She has to circumambulate the ***Ka'aba*** and walk (without running) between ***Safa*** and ***Marwa***.
8) The menstruating woman and the woman in childbed perform all the hajj rituals of entering into the ritual state of hajj, standing at Arafat, passing the night at ***Al-Muzdalifa***, throwing stones, but, they do not circumambulate the ***Ka'aba*** until they become pure. The Messenger of Allah (PPUH) said: (Do whatever the Hajj do, but do not circumambulate the ***Ka'aba*** till you are pure). *[Approved].*

Juristic Matters in the Woman's Hajj...

- A woman circumambulated the ***Ka'aba*** and then menstruated: She walks between ***Safa*** and ***Marwa*** as walking between them is not conditioned with purity.
- The woman may turn away, together with the weak persons, from ***Muzdalifa*** after the moon set, and they throw ***Jamratal-'Aqabah*** upon arriving at ***Mina*** in fear of congestion.
- The woman shortens from her head hair and does not shave. The Messenger of Allah (PPUH) said: (Women are not required to shave, but, they are required to shorten). *[Related by Abu Dawoud].*

- The menstruating woman, if she threw ***Jamratal-'Aqabah*** and shortened from her hair, would release herself from the ritual state of hajj (with the exception of marital relationship), thus, till she performs the leaving circumambulation of ***Ka'aba***. And if she did that, then, she will be obliged by a ransom, and the ransom is: slaughtering a sheep in Mecca in order to be distributed to the poor of the holy place of Mecca.
- The woman menstruated after the leaving circumambulation of ***Ka'aba***: She travels whenever she wants and she would be exempted from the farewell circumambulation.
- It is commendable for the woman to visit the Prophetic Mosque in order to perform prayers and invocation of Allah therein.

The Woman's Almsgiving

The woman's alms from her husband's property.

The Messenger of Allah (PPUH) said: (The woman may not give any gift except with her husband's permission). *[Abu Dawoud and An-Nisa'i].* And the Moslem woman has no right of disposal over her private property save with the permission of her husband. The Messenger of Allah (PPUH) said: (The woman may not give any gift of her property save with the permission of her husband,

if she was under his custody). *[Sahihul-Jami' - Volume 2/7238].* And the husband should not act recklessly in this matter, fully appreciate the matters and be an honest consultant of his wife, who advises her to her good.

The woman may give alms, without undermining, from her husband's property. He (PPUH) said: (If the woman spent from the food of her house without spoiling, she will be rewarded for her spending, and her husband will be rewarded for what he gained and the store keeper will be rewarded with the same as that, thus, without decreasing anything from the reward of each other). *[Approved].*

The woman's alms from her property

The woman gives alms from her property to her husband, children and relatives, which is the best almsgiving for her: He (PPUH) said to Maimounah: (If you gave part of it to your uncles, your reward will be greater). *[Related by Muslim].* And He (Prayer and Peace be upon him) said: (Ibn Mas'oud is true, as your husband and your son are worthier than those for whom you gave alms). *[Al-Bukahri].*

Swearing (The Oath)

The Messenger of Allah (PPUH) said: (He who swore by other than Allah, he would have committed idolatry). *[Approved].*

- The oath shall not be valid save by Allah, His Names or His Attributes: It was quoted from Ibn Omar that the Messenger of Allah (PPUH) arrived at the place where Omar bin Al-Khattab was walking with a troop of people and was swearing by his father, so he said: (Oh, Allah prohibits you to swear by your father, so, he who is going to swear, he has to swear by Allah or to keep silent). *[Approved].*
- Swearing by other than Allah is idolatry: It was quoted from Ibn Omar that the Prophet *(Prayer and Peace be upon him)* said: (He who swore by other than Allah would have committed infidelity or idolatry). *[Approved].*
- If your tongue slipped and you swore by other than Allah, then say: (There is no god but Allah). It was quoted that Abi Hurairah said: The Messenger of Allah (PPUH) said: (He who of you swore and said in his oath: By ***Lat*** (and ***'Ozza***), then, he has to say: There is no god but Allah). *[Approved].*
- If it was sworn to you by Allah, then, you have to accept. It was quoted from Abi Hurairah that the Prophet (PPUH) said: ('Isa {Jesus} bin Mariam {Mary} saw a man stealing, and he said: Did you steal? He said: No, by that who is no Allah but Him. Then, 'Isa said: I believed in Allah and denied my vision). *[Approved].*

- The valid oath: It is that you swear on a future matter, coupled with the intention of swearing and determination thereupon and this oath must be honored.
- If you, in your oath said: (God willing), there is no sin on you. The Messenger of Allah (PPUH) said: (If he said: God willing, he would have not broken his oath...). *[Approved].*
- Do not make the swearing and oath prevent you from doing good, so, if you swore on something and then you saw that another thing is better than it, then do it and expiate your oath. The exalted Allah said: ***(And make not Allah's {Name} an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower {i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good}).*** *[Surat Al-Baqarah {The Cow}: 224].*

  If you swore that you will not do a future matter and then you did it, then, you have broken your oath, and the expiation of that is:

- Feeding ten ***masakin*** (needy persons) from the middle food you feed your family with. (This is the rule of rich woman).
- Or clothing ten ***masakin*** (needy persons).
- Setting free a slave (freeing the owned slave), and this is not available in our time.
- She who cannot do anyone of the above, she should fast tree days (scattered or continuous). (This is the rule of poor woman).

The Vow

The Messenger of Allah (PPUH) said: (He who made a vow to obey Allah, he has then to obey Him, and he who made a vow to disobey Allah, he has then not to disobey Him). *[Sahihul-Jami' - Volume 2/6565].*

- She who made a vow to obey Allah, then, she should honor her vow.
- She who made a vow to commit a disobedience, then, she is prohibited to honor the vow, and she has to give the expiation.
- She who made a vow to do some allowable thing within her ability, then, she has to honor the vow or give the expiation.
- She who made a vow to do something, which Allah did not legalize, or to do some legal thing, but, she does not tolerate it, then, she has to relinquish it and give an oath expiation.

- She who made a vow without specifying it, then, she has to give an oath expiation.
- She who made a vow for something and then died, her legal guardian should honor it for her.

Women's Visiting the Graves

Women may visit graveyards in order to take a warning and remember the Hereafter, and this is the preponderant opinion.

- Due to his (Prayer and Peace be upon him) saying: (I had forbidden you from visiting the graves, but now you may visit them). *[Muslim, Abu Dawoud, An-Nisa'i and At-Termithi].*
- The ***hadith*** of Anas: The Prophet (PPUH) passed by a woman weeping at a grave, and he said to her: (Fear Allah and be patient). *[Approved].* So, if this was forbidden, then, the Messenger of Allah (PPUH) would have not kept silent for it.
- And the saying of Ayshah to the Prophet (PPUH): What should I say, O Messenger of Allah? (She meant if she went to the graveyards). He (Prayer and Peace be upon him) said: (Say, peace be upon you, o dwellers of graves of the believers and Moslems, and May Allah have mercy upon the first generations and present generations of us, and we are, God willing, following you). *[Muslim, Ahmad, Abdul Razzaq and Al-Baihaqi].*

- And the visit by Ayshah (MGPWH) to her brother's grave, as it was quoted from Ibn Malikah that Ayshah came one day from the graveyard, and I said to her: O mother of believers, where from did you come? She said: From the grave of my brother Abdul Rahman bin Abi Bakr. I said to her: Did not the Messenger of Allah (PPUH) forbid the visit of graves? She said: Yes, he forbade and then commanded to visit them. *[Al-Hakem, Al-Baihaqi and Ibn Majah].*

What Benefits the Woman after her Death

- Invocation of Allah to her. The exalted Allah said: ***(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful").*** *[Surat Al-Hashr {The Gathering}: 10].*

- Settling her debt by anyone, and honoring her vow.

- The good son and what he does for her. The exalted Allah said: ***(And that man can have nothing but what he does {good or bad}).*** *[Surat An-Najm {The Star}: 39].* And the good son is the fruit of her upbringing and care.

- What she leaves behind her of good deeds, beneficial knowledge and continuous charities which she gave to herself prior to departure.

O Believer Woman ... Do not Do

Do not Refrain from the Husband's Bed

It was quoted that Abi Hurairah (MGPWH) said: The Messenger of Allah (PPUH) said: (If the man invited his wife to his bed and she refused and he slept that night angry of her, angels will curse her till morning). *[Sahihul-Jami' - Volume 1/532].*

And in a narrative: (I swear by Who my soul is in his hand, there is no man who invites his wife to his bed and she refuses to respond to him save that He Who is in the heaven would be displeased with her till her husband is satisfied with her). *[Related by At-Termithi].*

It was quoted from Abi Ali Talq bin Ali (MGPWH) that the Messenger of Allah (PPUH) said: (If the man invited his wife to his need, she should respond and come to him even if she was at the ***Tannour*** {baking oven}). *[Related by At-Termithi]. [The Tannour: The fire on which bread is baked]*.

Do not Fast save with his Permission and Do not Let Anyone into his House save with his Permission

It was quoted from Abi Hurairah (MGPWH) that the Messenger of Allah (PPUH) said: (It is not allowed for the woman to fast while her husband is present save with his permission, and it is not allowed for her to let anybody into his house save with his permission). *[Related by Al-Bukhari].*

Do not Go Out save with his Permission

A man left and ordered his wife not to go out of her house, but, her father fell ill. So, she asked the permission of the Prophet (PPUH) who said to her: (Obey your husband). But, her father died, so, she asked his permission to attend his funeral and he said to her: (Obey your husband). Then, the Prophet (PPUH) sent to her: (Allah has forgiven your father because of her obedience to her husband). *[Related by At-Tabarani].* And it is obvious that the good husband does not sever the bonds of the woman with her family except if there was a reason for that, because as he likes to be reverent and maintaining good relations, he likes that his wife be so.

Do not Go Out Save for Pious Deeds and Worships

It was quoted from Umm Hamid, wife of Abi Hamid As-Sa'idi (May God be pleased with both of them), that she came to the Prophet (PPUH) and said: O Messenger of Allah (PPUH): I like to pray with you. He said: (I know that you like to pray with me, but, your prayer at your home is better than your prayer in your room, and your prayer in your room is better than your prayer at your house, and your prayer at your house is better than your prayer in the mosque of your people, and your prayer in the mosque of your people is better than your prayer in my mosque).

She then gave instructions and a mosque was built for her in the remotest and darkest one of her houses, and she was, by Allah, praying therein till she died. *[Related by Ahmad in Al-Musnad].*

The Messenger of Allah (PPUH) said: (Do not prevent the women slaves of Allah from the mosques of Allah). And in a narrative: (Do not prevent the women slaves of Allah from the mosques of Allah, and their houses are better for them).

The exalted Allah said*: (**And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger (Prayer and Peace be upon him). Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet {Prayer and Peace be upon him}), and to purify you with a thorough purification).*** *[Surat Al-Ahzab {The Confederates}: 33].* And it is of the ***Sunna*** that women, even the menstruating woman and the woman in childbed, go out to both ***Eids***. The Messenger of Allah (PPUH) used to: (Command his daughters and wives to go out in both Eids). *[Ibn Majah and Ahmad].*

Do not Hurt your Husband

It was quoted from Ma'ath bin Jabal (MGPWH) that the Prophet (PPUH) said: (No woman hurts her husband in life save his wife of the ***Hur*** {female, fair ones} says:

Do not hurt him, May Allah fight you! As he is with you as a stranger and he almost is leaving you to come to us). *[Related by At-Termithi].*

Do not Deny his Good

It was quoted that Ibn Abbas said: The Messenger of Allah (PPUH)said: (I was shown the Fire (Hell), and I found out that most of its inhabitants are denying women). It was said: Do they deny Allah? He said: (They deny the companion (husband) and deny the good deeds, as if you were fair with the one of them all the time and then she saw something of you, she would say: I have never seen any good of you at all). *[Related by Al-Bukhari].*

Do not Disclose his Secrets

It was quoted from Abi Hurairah (MGPWH) the Messenger of Allah (PPUH) said: (The best of women is a woman to whom if you looked, she would please you, if you ordered her, she would obey you, and if you were absent from her, she would guard you in herself and your property). And in a narrative: Then the Messenger of Allah (PPUH) recited the saying of the exalted and lofty Allah: ***(...Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard {e.g. their chastity, their husband's property}).*** *[Surat An-Nisa' {The Women}: 34]. [Related by Ibn Jareer At-Tabari].*

Do not be Stingy with Your Husband

It was quoted that Asma' bint Abi Bakr As-Siddiq (May God be pleased with both of them) said: The Messenger of Allah (PPUH) said to me: (Do not be stingy as Allah will withhold from you). And in a narrative: (Spend or spread or shed, and do not enumerate as Allah will hold against you, and do not prevent as Allah will prevent you). *[Approved].*

In this ***hadith*** (tradition), the Messenger of Allah (PPUH) recommends Asma': Do not be stingy, i.e. do not be firm and save what you have and prevent what is in your hand, as Allah will withhold from you. And do not prevent the surplus with you, as Allah would prevent from you, i.e. afflict you with hardship and prevent His surplus and generosity from you.

Do not Overburden your Husband

It was quoted that Ayshah (MGPWH) said: Hind, wife of Abi Sufian said to the Prophet (PPUH): Aba Sufian is a stingy man and he does not give me what suffices me and my son, with the exception of what I take from him without him knowing that. He said: (Take, in a friendly manner, the sufficient amount for you and your son). *[Approved].*

The husband here is the stingy and greedy man who deprives his family from property and leaves them subject to poverty, need and looking at what others have in their hands. So, if the woman was afflicted with such a type of men,

the Messenger (PPUH) allowed her, by his fatwa {legal opinion}, to take her right from her husband's property without his permission and knowledge, because, certainly he is unjustly preventing her from that, and because he is not spending on her, providing that her taking from her husband's property be fair, i.e. without exceeding the reasonable limit, but she takes the reasonable amount enough to meet her and her children's expenses without prodigality.

Do not Donate Except with his Permission

The Messenger of Allah (PPUH) said: (The woman may not grant a gift of her property save with the permission of her husband, if she was under the custody of her husband). *[Sahihul-Jami' - Volume 2/7238].*

Do not Break with Your Parents

It was quoted that Asma' bint Abi Bakr As-Siddiq (May God be pleased with both of them) said: My mother, who was polytheist, came to me in the time of the Messenger of Allah (PPUH) and I consulted the Messenger of Allah (PPUH) and said: My mother came to me and she was desirous (i.e. wishing to ask me for something), so, do I have relations with my mother? He said: (Yes, you should have relations with your mother). *[Related by Muslim].*

The exalted Allah said: ***(But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly).*** *[Surat Luqman: 15].*

Do not use Perfume outside your House

It was quoted that Abi Mousa Al-Ash'ari (MGPWH) said: The Messenger of Allah (PPUH) said: (Any woman who put perfume on herself and passed by some people, who smelled her fragrance, then, she is an adulteress). *[Abu Dawoud, At-Termithi and Al-Hakem)].* It is well known that adultery is degrees, shapes and reasons, as the adultery of the eye is the gazing, the adultery of the hand is touching, and adornment before strangers is of the reasons of adultery.
The Messenger of Allah (PPUH) said: (If anyone of you witnessed the mosque, then, she should not touch any perfume). *[Related by Muslim].* The Messenger of Allah (PPUH) said: (Do not prevent the slaves of Allah from the mosques of Allah, but, they should go out malodorous). *[Related by Abu Dawoud, Ahmad and Ash-Shafi'i].*
Malodorous: Unperfumed. And the women's perfume is that the color of which is apparent and the fragrance of which is unapparent.

It was quoted from Abi Hurairah that the Prophet (PPUH)said: (The perfume of men is uncolored fragrance, and the perfume of women is a color without fragrance). *[Ahmad and At-Termithi].*

Rules on Perfuming

The woman may use the men perfume and vice versa, as the ***hadith*** (tradition) of Abi Sa'id included that it would be desirable for the man to perfume himself on Friday (even from the woman perfume) *[Sahih Mulsim, An-Nisa'i and Abu Dawoud].*

The woman may perfume her husband. It was quoted that Ayshah (MGPWH) said: I used to perfume the Prophet (PPUH) with the best perfume he used to find, thus, till I saw the brilliancy of perfume in his head and beard. *[Approved].*

Perfume shall not be Used for the Husband or Others in Three Cases

- In the ritual state of hajj and omrah.
- In mourning.
- Upon going out from the house.
- The kohl adornment: The Messenger of Allah (PPUH) said: (Put on yourselves, of your clothes, the white clothes, as they are the best of your clothes, as whereby you wrap the dead of yours, and the best of your kohl is the antimony which: clears the vision, and grows the hair). *[Abu Dawoud, At-Termithi, An-Nisa'i and Ibn Majah].*

Do not Shake Hands with Strangers

One of the tribulations which are widely spread in our societies is shaking hands between women and stranger men. How Islam dealt with this phenomenon? Islam prohibited shaking hands and there are many ***Ahadith*** (traditions) which are full of menaces and threats to that who shakes hands with a stranger woman, and the evidences are: It was quoted from Ma'qel bin Yasar (MGPWH) from the Prophet (PPUH): (For anyone of you, to be pierced with a metal punch in his head is better than touching a prohibited woman for him). *[Al-Haithami: His men are those of Al-Sahih / Al-Munthiri: His men are trustworthy persons].*

The Messenger of Allah (PPUH) said: (For the man, to crowd together with a pig stained with clay and sludge is better for him than crowding his shoulder with the shoulder of a prohibited woman for him). *[Relalteld by At-Tabarani].*

But, as to the women saluting men and vice versa, without shaking hands, it is allowable.

It was quoted that Umm Hani' said: I went to the Messenger of Allah (PPUH) in the year of conquest, and found him bathing while Fatima, his daughter, screening him, and I saluted him. *[Approved].*

The Messenger of Allah (PPUH) said: (I do not touch the hands of women). *[Sahihul-Jami' - Volume 2/7177].*

The Moslem Woman's Speech with Men without Temptation

The exalted Allah said: ***(Then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner).*** *[Surat Al-Ahzab {The Confederates}: 32].*

And what shows the permissibility of the Moslem woman talking to men is the exalted Allah's saying: ***(And when you ask (his wives) for anything you want, ask them from behind a screen).*** *[Surat Al-Ahzab {The Confederates}: 53].*

As to the Women's Telephone Conversation

Based on the above, the woman may talk to the stranger man by telephone in case of necessity, provided that this is subject to legal controls. But, if the telephone will create an atmosphere, between them, similar to the atmosphere of seclusion, which we legally forbade, it would not be allowable.

It was quoted from 'Urwah from Ayshah (MGPWH) that the Messenger of Allah (PPUH) used to examine them with this verse: ***(O you who believe! When believing women come to you as emigrants, examine them).*** *[Surat Al-Mumtahanah {The Woman to be examined}: 10].* 'Urwah said that Ayshah said: She, of them, who accepted this condition, the Messenger of Allah (PPUH) would say to her:

(This is a pledge of allegiance between me and you, thus, a speech addressed by him to her, and I swear by Allah that his hand has never touched a woman in the pledge of allegiance, and he has never done that with them save by speech). *[Related by Al-Bukhari].*

It was quoted that Ayshah (MGPWH) said that the Prophet (PPUH) used to contract the pledge of allegiance with woman by saying this verse**: (That they will not associate anything in worship with Allah)**, and she said: (And the hand of the Messenger of Allah (PPUH) has never touched the hand of any woman, with the exception of the hand of a woman who is in his possession, i.e. he possesses her marriage, i.e. his wife). *[Related by Al-Bukhari].*

It was quoted that Umaimah bint Ruqayyah said: (I came to the Messenger of Allah (PPUH) together with women of the Medinan followers, in order to make a contract with him, and we said: O Messenger of Allah [Prayer and Peace be upon him], we do contract the pledge of allegiance with you on the basis that we will not associate anything in worship with Allah, we will not steal, we will not commit illegal sexual intercourse, we will not utter slander, intentionally forging falsehood, and we will not disobey you in ***Ma'ruf*** (Islamic Monotheism and all that which Islam ordains). He (PPUH) said: As much as you can and tolerate. She said: We said: Allah and His Messenger are more merciful upon us, so, let us contract the pledge with you, O Messenger of Allah.

The Messenger of Allah (PPUH) then said: (I do not shake hands with women, but my speech to one hundred women is exactly as or similar to my speech to one woman). *[Related by An-Nisa'i].* Hence, the contract of allegiance with the Messenger of Allah (PPUH) was a contract by speech.

She is Never Alone with Strangers

It was quoted from Ibn Abbas (May God be pleased with both of them) that the Messenger of Allah (PPUH) said: (No one of you should be alone with a woman save in the presence of an unmarriageable person). *[Approved].*

It was quoted from 'Uqbah bin 'Amer (MGPWH) that the Messenger of Allah (PPUH) said: (Beware of entering into women presence!). Then, a man of the Medinan followers said: (What about the father-in-law, or relative of the husband such as his brother, his brother's son and cousin)? He said: (These mean the death). [*Approved*].

Among the greatest reasons of corruption is the men being alone with the women and traveling with them without an unmarriageable person. The Messenger of Allah (PPUH) said: (The woman should not travel save with an unmarriageable relative, and no man should enter into her presence save if there was an unmarriageable relative with her). *[Sahihul-Jami' - Volume 2/7301].*

The Messenger of Allah (PPUH) said: (A man should not spend the night with a woman in a house save if he was marrying her or an unmarriageable relative). *[Sahihul-Jami' - Volume 2/7599].* And the seclusion is one of the methods of temptation and imperfection.

Do not Change the Creation of Allah

The exalted Allah said: ***(They {all those who worship others than Allah} invoke nothing but female deities besides Him {Allah}, and they invoke nothing but Shaitan {Satan}, a persistent rebel! [117] Allah cursed him. And he [Shaitan {Satan}] said: "I will take an appointed portion of your slaves. [118] Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Shaitan {Satan} as a Wali {protector or helper} instead of Allah, has surely suffered a manifest loss. [119] He [Shaitan {Satan}] makes promises to them, and arouses in them false desires; and Shaitan's {Satan} promises are nothing but deceptions. [120] The dwelling of such {people} is Hell, and they will find no way of escape from it).***

[Surat An-Nisa' {The Women}: 117 - 121].

The operations of changing the nature created by Allah increased these days, as they are changing the faces and bodies, and this is not but following the steps of ***As-Shaitan*** (Satan), which makes their concern restricted in the look and shape instead of the heart and essence. However, the change without a lawful reason is not allowable.

Do not Slander (Backbite)

The exalted Allah said: ***(And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it {so hate backbiting}. And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful).*** *[Surat Al-Hurjurat {The Dwellings}: 12].*

It was quoted that Ayshah (MGPWH) said: (It is sufficient that Safiyyah is so and so. Certain narrators said: She meant that she was short. He said: (You have said a word, which, if mixed with sea water, would interblend it). *[Related by Abu Dawoud and At-Termithi].*

Do not Say Indecent Words

It was quoted that Ayshah (MGPWH) said: The Prophet (Prayer and Peace be upon him) came to some people of the Jews, and they said Assam (i.e. death) upon you, O Abal Qassem. He said: (And upon you). Ayshah said: I said: Rather upon you the Assam Watham, and the Messenger of Allah (PPUH) said:

{O Ayshah, do not be indecent}. I said: Did not you hear what they said? He said: (Did not I return to them what they said, when I said: And upon you). *[Sahih Muslim].*

Do not Tell Lies

It was quoted from Asma' (MGPWH) that a woman said: O Messenger of Allah (PPUH), I have a fellow wife, so, is there any sin on me if I took from my husband other than what he gives me? The Prophet (PPUH)said: (He who takes what is not given to him is as that who is putting on himself two false cloths). *[Related by Al-Bukhari].*

The Messenger of Allah (PPUH) said: (There are four characteristics and he who is featured with them would be a pure hypocrite, and he who is featured with one of them would have a feature of hypocrisy, thus, till he gets rid of it, and these characteristics are: If he was trusted, he would cheat, if he talked, he would tell lies, if he promised, he would betray, and if he disputed, he would burst out). *[Related by Al-Bukhari].*

Do not Decorate your House with Pictures

The Messenger of Allah (PPUH) said: (Angels do not enter a house where there are statutes or images). *[Sahihul-Jami' - Volume 2/7260].*

The Messenger of Allah (PPUH) said: (Angels do not enter a house wherein there is a picture, unless it is a picture in a cloth). *[Sahihul-Jami' - Volume2/7261].*

The Messenger of Allah (PPUH) said: (Angels do not enter a house wherein there is a dog or a picture). *[Sahihul-Jami' - Volume 2/7262].*

Do not Talk about your Private Marital Relation

From the ***hadith*** (tradition) of Mu'ammal quoted from Abi Hurairah: The Messenger of Allah (PPUH)said: (Is there among you the man who, if he had sexual intercourse with his wife, closed his door, covered himself and screened himself with the veil of Allah?) They said: Yes. He said: (Then he sits down and says I did so, I did so). He said: They kept silent. He said: Then he turned to the women and said: (Is there among you that who tells and talks) and they kept silent. Then, a girl came crawling on one of her knees and stretched herself towards the Messenger of Allah (PPUH), so that he sees her and hears her speech and said: O Messenger of Allah (PPUH)they (the men) certainly talk and they (the women) certainly talk, and he said: (Do you know what that looks like? And he said: That looks like a ***Shaitanah*** (a female Satan) who met a ***Shaitan*** (a male Satan) in the road and he satisfied his need from her while the people were looking at him). *[Abu Dawoud].*

And he (PPUH) said: (The most evil one of the people before Allah on the day of resurrection is the man who has leisure for a woman and she has leisure for him, and then he spreads her privacy). *[Related by Muslim].*

Do not Describe Women to Men

The Messenger of Allah (PPUH) said: (The woman should not describe the other woman for her husband as if he is looking at her). *[Al-Bukhari].*

And this is one of the forbidden matters because when the man hears the description of women, his heart will be busy and the soul is fond of demanding the described beauty.

The first damage which takes place when the woman commits this legal offense will incur to her in the first place, because she, by that, opens a path for the ***Shaitan*** (Satan) to her husband in such a way that he starts to compare between her and that described woman.

The intelligent chaste Moslem woman should know the type of women who do not hesitate to describe women to men, and so, she does not uncover her charms and beauties before them. And perhaps the legal prohibition of the Moslem woman to uncover herself before the women of the people of the book and other unbeliever women is due to this, as they have no religion which hinders and prevents them from describing women to men. After all, there remains one exception, i.e.

the permissible description of the betrothed woman to the good betrothing man who seeks chastity by marriage, and thus, the betrothed woman could be described to him.

Do not Curse!!

It was quoted that 'Imran bin Al-Hussain (MGPWH) said: While the Messenger of Allah (PPUH) was in a certain travel, and a woman of the Medinan followers riding on a she-camel, which was annoyed, and she cursed it, and the Messenger of Allah (PPUH) heard that, and said: (Take whatever on top of it and leave it as it is cursed). Then 'Imran said: As if I am seeing it now moving along among people without anyone turning his attention thereto. *[Related by Muslim].*

And it was quoted that Samra bin Jundub (MGPWH) said: The Messenger of Allah (PPUH) said: (Neither damn by the curse of Allah, nor by His wrath or by Fire {Hell}). *[Related by Abu Dawoud and At-Termithi].*

Do not Imitate Men!!

It was quoted that Ibn Abbas (May God be pleased with both of them) said: The Messenger of Allah (PPUH) cursed the effeminate man and the man aping women. And in a narrative: (The Messenger of Allah (PPUH) cursed the women imitating men and the men imitating women). *[Related by Al-Bukhari].*

Do not Shave your Head

The Messenger of Allah (PPUH) forbade the woman to shave her head, as it was quoted that Ali (MGPWH) said: (The Messenger of Allah (PPUH) prohibited the woman to shave her head). *[Related by An-Nisa'i].*

Thus, the woman does not shave her head save for necessity, as necessities allow prohibitions.

Do not Imitate the Unbeliever Women by Hair Cuts (Styles)

The woman is allowed to cut the hair, as necessary, when it becomes too long and it is difficult for her to take care thereof.

Choosing the manly hair cuts and those cuts of unbeliever women is prohibited in Islam.

And it was quoted from the Prophet (PPUH) that he said: (He who imitates some people, then indeed he is one of them). *[Sahihul-Jami' - Volume 2/6149].*

It was quoted from Ibn Abbas (May God be pleased with both of them) that the Messenger of Allah (PPUH) said: (May Allah curse the men imitating women and the women imitating men). *[Sahihul-Jami' - Volume 2/5100].*

However, as to cutting the hair in such a way that she cuts of its length or improves it one way or another, there is no objection to do that, especially if that increased the beauty of woman before her husband.

It is of justice to say that certain beauty shops under the management of veiled Moslem women, who apply the Law of Allah and His Messenger, do not adorn except the veiled religious women and do not practice what implies the curse or wrath of the exalted and lofty Allah.

Do not Connect your Hair

It was quoted from Asma' (MGPWH): That a woman asked the Prophet (PPUH) and said: O Messenger of Allah, My daughter was afflicted by measles and her hair was torn up, and I married her off, so, may I add a connection thereto? He (PPUH) said: (May Allah curse the woman who connects her hair and the woman who makes the hair connection). And in a narrative: (The woman who connects her hair and the woman who connects the hair). *[Sahihul-Jami' - Volume 2/5105].*

The connecting woman is the woman who connects her hair with a natural or artificial hair (peruke), and this is prohibited as per the provision of the ***hadith*** (tradition).

The reason of prohibition: Due to what that includes of forgery, and the peruke and postiche are of the prohibited connection. But, as to the connection of hair with a cloth or threads, it is allowable due to that there is no forgery therein.

Do not Dye your Hair with Black

The Rule of Pulling out the Grey Hair...

The woman and the man may not pull out the grey hair due to his (PPUH) saying: (Do not pull out the grey hair, as there is no Moslem who becomes white-haired in Islam save that grayness would be a light for him on the day of resurrection). *[Abu Dawoud].*

It was quoted from Amr bin Shu'aib from his father from his grandfather (MGPWH) that the Prophet (PPUH) said: (Do not pull out the grey hair as it is the light of Moslem on the day of resurrection). *[Abu Dawoud and At-Termithi].*

However, it is legal to dye this grey hair with yellowness or redness, as it was quoted from Abi Hurairah (MGPWH) that the Prophet (PPUH) said: (The Jews and Christians do not dye, so, contradict them). *[Approved].*

It was said that the best thing to change the gray hair is: Henna and ***Katam*** (a kind of dye). The Messenger of Allah (PPUH) said: (Change this with something and avoid blackness). *[Muslim, An-Nisa'i and Abu Dawoud].* Although of that, there is that who sees that the blackness is disliked for the old man due to the prohibition stated in the case of Abi Quhafah, who was an old aged man.

Dying with Henna

Dying the hands and feet is desirable for the married woman.

A woman asked Ayshah (MGPWH) about the henna dye, and she said: There is no objection to it, but, I hate it, as my dearest, the Messenger of Allah (PPUH) disliked its smell. *[Related by Abu Dawoud and An-Nisa'i].*

It was quoted from Ma'ath that a woman asked Ayshah (MGPWH) about whether the menstruating woman dyes (in her period), and she said: We were dying, when we were with the Prophet (PPUH) and he did not forbid us from it. *[Ibn Majah].*

It was quoted that Ayshah (MGPWH) said: A woman, with a letter in her hand, pointed out from behind a screen to the Messenger of Allah (PPUH), and he (PPUH) gripped his hand and said: (I do not know whether it is a hand of man or a hand of woman?) She said: It is a hand of woman. He said: (If she was a woman, she would have changed your nails), i.e. by henna. *[Abu Dawoud and An-Nisa'i].*

As to the nail coat, it is prohibited outside the woman's house because it is an adornment and because it hardens on the nails and prevents purity (manicure).

Do not Pull out Hair from your Face, do not File Apart your Teeth and do not Tattoo

It was quoted from Ibn Mas'oud (MGPWH) that he (PPUH)) said: (May Allah curse the tattooists and those women who make the tattoo, the women who pull out their face hair and those who do that work, and the women who file their teeth apart for beauty, those women who change the creation of Allah). And a woman asked him about that, and he said: Why do not I curse who was cursed by the Messenger of Allah (PPUH), and he is mentioned in the book of Allah? The exalted Allah said: ***(And whatsoever the Messenger [Muhammad {Prayer and Peace be upon him}] gives you, take it; and whatsoever he forbids you, abstain {from it}).*** *[Surat Al-Hashr {The Gathering}: 7]. [Approved].*

Pulling out face hair: Removal of the face hair, and it was said: Removal of the eyebrows hair to make them thin or to make them up. The Moslem woman is prohibited to remove the eyebrows hair and remove part thereof by any method such as shaving or using the removing material of all of it or part of it, and she may cut it if it became long, but, it is never removed at all.

The face hair removing woman: She is the woman who removes her eyebrows hair or part thereof for the purpose of adornment as she alleges.

The woman whose face hair is removed: She is the woman with whom that is done.

And the removal of face hair is considered as changing of the creation of Allah, which is undertaken by the ***Shaitan*** (Satan).

The exalted Allah said: ***(And indeed I will order them to change the nature created by Allah).*** *[Surat An-Nisa' {The Women}: 119].*

The woman may not pull out her eyebrows hair on the pretext that the husband requests her to do so.

The Messenger of Allah (PPUH) said: (No obedience for a creature in the opposition of the disobedience of the Creator). *[Sahihul-Jami' - Volume 2/ 7520].*

As to the shaving of pubes and pulling out the armpit hair, it is of the natural habits.

As it was quoted that Anas said: (We were given a time of forty nights, after which we should not leave the moustache, nail clipping, pulling out the armpit hair and shaving the pubes). *[Muslim, Abu Dawoud, At-Termithi, An-Nisa'i and Ibn Majah].*

Shaving of pubes: It is the shaving of pubes (i.e. the hair growing around the vagina), and it is commendable for the woman to undertake the removal of pubes and armpit hair, as that is of the desirable natural habits. Therefore, the Prophet (PPUH) advised that such hair should not be left for more than forty nights.

And the Rule of the Woman's Mustache and Beard Hair

If a mustache or beard hair appeared for the woman, she pulls it out, as this is a restoration of the creation to its origin and not changing thereof.

Adornment in teeth: It was quoted that Abi Hurairah (MGPWH) said: The Messenger of Allah (PPUH) said: (If it were not difficult for the believers, I would have commanded them to delay the late night prayer, and to brush their teeth at every prayer {***Siwak***}). *[Approved].* Hence, cleanliness is the demand of Moslem woman. And filing the teeth apart is not allowable.

The Tattoo: It is known from times of old, i.e. drawing on certain parts of the body by piercing with kohl or blue color, but nowadays all colors and shapes are used. And this is prohibited and it implies cursing and expelling from the mercy of the exalted and lofty Allah.

The woman may not obey her husband in what Allah prohibited for her because that is disobedience, and no obedience for a creature in opposition of the disobedience of the Creator.

Filing Apart the Teeth

Filing apart the teeth: The ***hadith*** (tradition) prohibits filing apart the teeth for beauty, thus, by filing them with the file to make a small gap in between them in the desire for improvement. However, as to the treatment of malformation and defect of the teeth, there is no objection to it as this is a kind of treatment.

Do not use Golden and Silver Utensils

It was quoted from Umm Salama (MGPWH) that the Messenger of Allah (PPUH) said: (He who drinks with silver glasses, indeed he is gargling the fire of Hell in his stomach). *[Approved].*

The Messenger of Allah (PPUH) said: (He who drinks with a glass of gold or silver, indeed he is gargling in his stomach a fire of the Hell). *[Related by Muslim].*

The woman is allowed to adorn herself with gold and silver as already habituated, and this opinion is by consensus of scholars; thus, providing that she does not show her jewelry to stranger men, but instead, she screens it, especially upon going out of the house and being subject to the gazing of men and this includes a temptation.

Ali bin Abi Taleb (MGPWH) said that the Prophet of Allah (PPUH) took silk and put it in his right hand and took gold and put it in his left hand and then said: (Both of these are prohibited to the males of my nation and allowed to their females). *[Abu Dawoud, An-Nisa'i and Ibn Majah].*

The woman is forbidden from making men hear the sound of her jewelry, which are in her leg under her clothes (anklets) and more adequately the apparent jewelry.

The exalted Allah said: ***(And let them not stamp their feet so as to reveal what they hide of their adornment*)**. *[Surat An-Nur {The Light}: 31].* This means the anklet, and others said that the high heel goes under this.

Do not Eat by Your Left Hand

The Messenger of Allah (PPUH) said: (Do eat by your left hands, as the ***Shaitan*** (Satan) eats by his left hand). *[Sahihul-Jami' - Volume 2/7194].*

Do not Seek Divorce Except in Hardship

The Messenger of Allah (PPUH) said: (Any woman, who asks her husband to divorce her, without being in hardship, would be prohibited to smell the fragrance of Paradise). *[Related by Ahmad, Abu Dawoud and Ibn Majah].* The hardship here is her fear of not applying the boundaries of Allah in her marital relationship.

Do not be Ashamed of Asking about your Religion

A woman came to the Messenger of Allah (PPUH) and said: O Messenger of Allah: The men have taken all your speech, so, give us one day of your time wherein we come to you to teach us from what Allah taught you. The Messenger of Allah (PPUH) said: (Gather yourselves on the day of so and so in the place of so and so), and they gathered, then he came to them and taught them of what Allah taught him.

And Ayshah (MGPWH) said: (What wonderful women are the women of ***Medinan*** followers as shyness did not prevent them from understanding the religion). *[Sahih Al-Bukhari].*

Do not Travel without an Unmarriageable Person

It was quoted from Ibn Abbas (May God be pleased with both of them) that he heard the Prophet (PPUH) saying: (The man should not be alone with a woman save if she was accompanied by an unmarriageable relative, and the woman should not travel save with an unmarriageable relative). A man said to him: O Messenger of Allah (PPUH), my wife left for hajj, and I enrolled in the battle of so and so? He said: (Go and perform the hajj with your wife). [*Approved*].

It was quoted that Abi Hurairah (MGPWH) said: The Messenger of Allah (PPUH) said: (Any woman who believes in Allah and the Hereafter is prohibited to travel in one day and one night journey except with an unmarriageable relative of her). [*Approved*].

Do not Resort to Fortunetellers and Diviners

It was quoted from Safiyyah bint Abi 'Obaid (MGPWH) from certain wives of the Prophet (PPUH) and (MGPWH) that the Prophet (PPUH) said: (He who went to a fortuneteller and asked him about something and believed him, his prayer for forty days will not be accepted). *[Related by Muslim].*

And in a narrative: (He who went to a diviner and believed what he says, he would have disbelieved what was sent down on Muhammad (PPUH) *[Musnad Ahmad].*

And the Messenger of Allah (PPUH) said: (O Ali, do not have social intercourse with astrologers). *[Related by Ahmad].*

The fortuneteller is the one who alleges that he knows the place of stolen things. Believing such fortunetellers and diviners nullifies the reward of work, and it is rather a type of polytheism as it is a belief that they have, without Allah, the power of either to harm or benefit, and that they know certain invisible things, i.e. the things which are only known by Allah. The prohibition includes all types of similar things in our time such as telling the future and invisible things by using the signs of zodiac, seashells, palmistry and cup, and the most evil one is to go to the magicians and tricksters in order to make amulets and charms. And this is of the biggest tribulations of women at every time, i.e. resorting to these people.

Do not Use Statutes and Images

It was quoted that Ayshah (MGPWH) said: The Messenger of Allah (PPUH) came back from a travel and I had covered an alcove of mine with a curtain showing images, and when the Messenger of Allah (PPUH) saw it, he threw it and his face color changed and said: (O Ayshah, the people of the severest torment with Allah on the day of resurrection are those who imitate the creation of Allah). *[Approved].*

Do not Make the Market your Interest

It was quoted from Abi Hurairah (MGPWH) that the Messenger of Allah (PPUH) said: (The most beloved countries to Allah are their mosques, and the most hated countries by Allah are their markets). *[Related by Muslim].*

So many women are tempted by the love of going out to markets in our time whereas temptations have much increased, especially in the markets, which is a serious matter. It is known that going to markets must take place for the need of buying and not for hanging around and wasting void times. So, the woman, no matter how bashful and veiled she is, should avoid going to markets except if necessary.

Do not be Soft in Speech

Scholars were divided into two parties regarding the private parts of the woman.

The First Party said: The woman's voice is not a private part...

If her speech with the stranger man was for making financial transactions, enquiry and all the legally allowed matters, then, her voice is not a private part.

The Second Party said: Her voice is a private part.

As calling to prayer is prohibited to the woman because her voice is a private part, and because raising her voice is a private part. Then, what about singing, softening the speech and unsteadiness.

The Imam Al-Ghazali said: The voice of the woman in other than singing is not a private part, as women in the time of companions were always talking with men regarding salutation, consultation, asking questions, advising, etc. *[Mawaheb Al-Jaleel Bisharh Mukhtasar Khalil for Al-Hattab - Volume 1 - Page 435].*

However, her voice becomes a private part in case of being pleased by her voice. And the voice is a private part when it is raised, stretched, softened and fluctuated due to what that implies of attracting men and moving lusts.

The exalted Allah said: ***(O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner).*** *[Surat Al-Ahzab {The Confederates}: 32].*

Sayyid Qutub (May Allah have mercy upon him) says on this verse: "And who are the women being subject to this warning of Allah? They are the wives of the Prophet (PPUH) and the believer mothers who are not desired by any covetous person. And at what time this warning was made? In the time of the Prophet (PPUH) and the time of those best chosen from mankind, but, Allah, Who created men and women, knows that the voice of woman, when she is soft in speech and kind in talking, includes what arouses desire and stirs temptation in the hearts, and the sick hearts are aroused and desire at every time, in every environment and towards any woman". *[Fi Thilali-Qur'an for Sayyid Qutub - Volume 6 - Pages 13 - 14].*

Do not Take off your Clothes Except at your House

It was quoted that Ayshah (MGPWH) said: I heard the Messenger of Allah (Prayer and Peace be upon him) saying: (Any woman who took off her clothes in other than her husband's house would have unveiled the screen of what is between herself and her Lord). *[At-Termithi and Ahmad].*

The Messenger of Allah (PPUH) said: (Any woman who takes off her clothes in other than her house must have unveiled what is between her and Allah). *[Sahihul-Jami' - Volume 2/5692].*

Do not Resent at the Misfortune

It was quoted that Anas (MGPWH) said: The Prophet (PPUH) passed by a woman who was weeping at a grave (and in a narrative, she was weeping over a son of her) and said: (Fear Allah and be patient). She said: Leave me alone; as you were not stricken by my misfortune, and she did not know him, (i.e. she did not know that the man who talked to her was the Prophet (PPUH). Then, it was said to her: He is the Prophet (PPUH). So, she came to the door of the Prophet (PPUH) and did not find doormen with him, and said: I did not know you. He said: (However, patience should be at the first shock). *[Related by Al-Bukhari].*

Do not Wail, Do not Strike your Face and Do not Pull out your hair at the Misfortune

It was quoted that Umm Atiyyah (MGPWH) said: (The Messenger of Allah {Prayer and Peace be upon him} took an obligation from us, upon contracting the pledge of allegiance, not to wail). *[Related by Al-Bukhari].*

It was quoted from Aseed bin Abi Aseed At-Tabi'i that a woman, of the women who contracted the pledge of allegiance, said: From amongst what the Messenger of Allah (PPUH) took from us of obligation, in all fairness taken from us, not to disobey him therein: (Not to scratch a face with the nails, not to call for adversity, not to tear a garment breast, and not to spread out hair). *[Related by Abu Dawoud].*

It was quoted that Ibn Mas'oud (MGPWH) said: (He is not of us who strikes the cheeks, tears the garment breasts and calls for the call of the time of ignorance). *[Related by Abu Dawoud].*

It was quoted that Abi Burdah said: Abu Mousa Al-Ash'arai felt pain and lost consciousness while his head was in the mare of a woman of his family, who started to shout by wailing, and he could not say anything to her, but, when recovered he said to her: I declare that I do get rid of whom the Messenger of Allah (PPUH) got rid of: The Messenger of Allah (Prayer and Peace be upon him) is rid of the wailing woman, the shaving woman and the garment breast tearing woman). *[Approved].*

The wailing woman: (She who raises her voice by wailing and weeping).

The shaving woman: (She who shaves her head upon misfortune).

The tearing woman: (She who tears her cloth in mourning of the dead).

The Messenger of Allah (PPUH) said: (He is not of us who strikes the cheeks, tears the garment breasts and calls for the call of the time of ignorance).

The Messenger of Allah (PPUH) said: (May Allah curse the woman who scratches her face with her nails, the woman who tears her garment breast and the woman who calls for distress and destruction). *[Sahihul-Jami' - Volume 2/5092].*

Do not Invoke Death upon Yourself

The Messenger of Allah (PPUH) said: (Do not invoke death and do not wish it, and he who is invoking must say: O Allah, let me live as long as life is good for me, and let me die, if death is good for me). *[Sahihul-Jami' - Volume 2/7265].*

The Messenger of Allah (PPUH) said: (Do not invoke upon yourselves save by good, as the angels agree and say amen to what you say). *[Sahihul-Jami' - Volume 2/7266].*

The Messenger of Allah (PPUH) said: (Do not invoke upon yourselves, do not invoke upon your children, do not invoke upon your servants and do not invoke upon your properties, lest that coincides with an hour of Allah when He is asked for something and responds to you). *[Sahihul-Jami' - Volume 2/7267].*

Do not Follow Funerals

- Prohibition of following the funerals.

  It was quoted that Umm 'Atiyyah said that they were forbidden from following funerals and they were not invited. *[Approved].*

- Men may not bathe the woman, with the exception of her husband, who bathes her and she bathes him.

- Thus, because Ali (MGPWH) bathed his wife Fatima (MGPWH), and Asma' bint 'Umais bathed her husband Aba Bakr As-Siddiq (MGPWH).

- The woman is wrapped with five white cloths.

  An apron, a veil on her head, a shirt which she wears and two wrappers over and above that.

- The long head hair is braided into three plaits on her back.

  Umm 'Atiyyah said on bathing the daughter of the Prophet (PPUH): (Then, we braided her hair into three plaits and put them on her back). *[Approved].*

Do not Mourn a Dead, Other Than the Husband, for more than Three Nights

It was quoted that Zainab bint Abi Salama (May God be pleased with both of them) said: I went into the presence of Um Habibah (MGPWH) , wife of the Prophet (PPUH), when her father Abu Sufian bin Harb (MGPWH) died, and she asked for a smooth yellow perfume or something else, and she anointed a servant from it, then, she touched her cheeks therewith and said: (By God, I am not in need for perfume, but, I heard the Messenger of Allah (PPUH) saying on the platform: {No woman, who believes in Allah and the Hereafter, is allowed to mourn a dead for more than three nights, with the exception of a husband for whom the mourning is for four months and ten days}). *[Approved].*

However, in this we see the wonder of wonders as there are women who mourn a dead for one year, some of them exceed one year and some of them do not mourn their dead husband at all, and all of these practices are offenses, and the principle is to adhere to the rules of this religion without increase or decrease, thus, in obedience to the commandment of Allah and the commandment of the Messenger of Allah (PPUH).

Do not Abuse

The Messenger of Allah (PPUH) said: (Do not abuse the dead, and thus hurt the living ones). *[Sahihul-Jami' - Volume 2/7312].*

The Messenger of Allah (PPUH) said: (Do not abuse the age, as Allah is the age). *[Sahihul-Jami' - Volume 2/7313].*

The Messenger of Allah (PPUH) said: (Do not abuse the cock, as it awakens for prayer). *[Sahihul-Jami' - Volume 2/7314].*

The Messenger of Allah (PPUH) said: (Do not abuse the wind, as it is of the exalted Allah's spirit, and it brings mercy and torment, but, invoke Allah for its good and seek the refuge of Allah from its evil). *[Sahihul-Jami' - Volume 2/7316].*

The Messenger of Allah (PPUH) said: (Do not abuse the ***Shaitan*** {Satan} and seek the refuge of Allah from its evil). *[Sahihul-Jami' - Volume 2/7318].*

The Messenger of Allah (PPUH) said: (Do not abuse the fever, as it takes the sins of human beings as the bellows take the slag of iron). *[Sahihul-Jami' - Volume 2/7321].*

Do not Reject the Sunna

The monotheist Moslem woman, who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah (PPUH), makes the ***Sunna*** of the Messenger of Allah (PPUH) as an important matter in her life, as it is her resource, and it is the practical implementation of religion.

The Messenger of Allah (PPUH) said: (I do not find anyone of you leaning on his sofa, where the commandment comes to him from my commandment, of what I was commanded therewith or forbidden from, and says: I do not know, we will follow what we find in the book of Allah). *[Sahihul-Jami' - Volume 2/7172].*

Do not Violate the Prohibitions of Allah if You are in Seclusion Therewith

The Messenger of Allah (PPUH) said:(I do not find peoples of my nation, who come on the day of resurrection with white good deeds like ***Tihama*** mountains, and Allah makes them atoms scattered in all directions; indeed, they are your brethren, and of your fellow tribesmen, and they take of the night as you take, but, they are people, if were in seclusion with the prohibitions of Allah, they would violate them). *[Sahihul-Jami' - Volume 2/7174].*

Do not Laugh Much

The Messenger of Allah (PPUH) said: (Do laugh much, as laughing much kills the heart). *[Sahihul-Jami' - Volume 2/7435].* This does not mean that happiness is prohibited, but, the sought goal is to give everything in our life its right without exaggeration.

Five Messages to the Moslem Woman

A Mother's Message to her Daughter

The Way to Happiness

Beware, O Moslem Woman, of These Consequences

Advices for You, O Sister

Account Yourself before You are Accounted

A Mother's Message to her Daughter

The Pioneer does not Mislead his People

O my daughter... This is the speech of heart to the heart, as life, due to its occupations and quick lapsing, did not leave for us other than the quick meeting, and my love to you made me think of a method to reach you, but, I did not find other than this speech with you...

My Daughter is the Dearest in this World

My Beloved Daughter

I will talk to you the talk of a mother who has so many experiences in life, and who benefited from them and wanted to give you the excerpt of her experiences, the essence of her thought and the extract of her life; thus, because I loved you and I will continue to love you, as you are a part of myself which lived with me in my missionary activity. I was concerned about you and you were my foremost concern because you are the tool of future, and because you are the goal upon the spoiling of which they are working by all methods.

For all the above, I love you, and he who loves wishes every good to his beloved and hates that he be afflicted by any evil.

My daughter, who is dear to myself... the first whisper I put in your ear is: Put a target for yourself and live for it, and choose your way. It is true that I showed you the way and made you like it, but, I like that you choose, and the choosing comes by contemplation only; because if you yourself chose your way, you will be patient for the journey to the end, as temptations on the way are many and the obstacles are continuous, and only the powerfully willed, thoughtful and selective one will withstand. From amongst the temptations nowadays is the temptation of openness between young men and girls. The present reality of mingling, satellites and read, audible and visible media call for unlimited mingling and call for getting rid of all the moral religious bonds.

My daughter... All this strong destructive wave is to be faced by you with your power of belief, your love to Allah and your religion and your love to your Messenger (Prayer and Peace be upon him). Beware, O my daughter, of being deceived by words because, unfortunately, you are the one who will suffer more than the young man from all the bad results of mingling, as the young man in the society, which does not implement the law of Allah and His Messenger, is forgiven for all his doings and then he marries and continues in his course of life as if nothing happened, whereas, you will be the one who is abused and the only loser.

My daughter...I am highly confident of you, because I am confident of your religion and your thinking. But, I have to explain to you what the way contains of thorns.

My daughter... Your purity, chastity and religion are the dearest you have, so, do not sacrifice anyone thereof and maintain them, and you should know that tomorrow you will be married off to your husband while you are in the cloth of purity, chastity and cleanness in order to found a clean chaste Moslem family exactly as you are.

Me beloved... I will support you, so, open your heart always and ever with me and for me, because I am your friend and beloved one, and I will give you every advice and be your mirror. Our beloved (PPUH) said the truth when he said: (The believer is the mirror of his brother). So, my beloved, I never fear for you because you chose the way and outlined your hereafter, and I will invoke Allah to protect you always and ever, and I commend you to God's protection, Whose custodies are never lost.

My daughter... Remember your departure and meeting your Lord...

If the people of desires and worldly transitory enjoyment thought of the reality of their fate, they would reconsider many of their fundamentals.

The Messenger of Allah (PPUH) said: (The most comfortable person in the world of the people of Fire (Hell) would be brought on the day of resurrection and dipped once in the Fire (Hell) and then said to him: O human being, have you ever seen good? Have you ever gone through comfort? He then says: Never, by Allah, O my Lord.

And the most miserable person in the world of the Paradise people would be brought and dipped once in the Paradise and then said to him: O human being, have you ever seen misery? Have you ever gone through hardship? He then says: Never, by Allah, O my Lord, I have never gone through misery and I have never seen a hardship). *[Related by Muslim].*

I talked to you with all the above, because I saw what surprised me of straying away from the religion of Allah and what I saw of uncontrolled and unlimited open relations between the young men and girls, the matter which frightened me.

This is my message which embodies my love to you, my fear for you and my hope for you of happy life in the obedience of Allah and a happier life upon departure to your Lord. So, read and listen, and if you liked answer me so that we make the necessary discussion, and I hope we will continue to be in touch with each other.

The Way to Happiness

O you who want the happiness of both the world and the Hereafter... and escape of the Fire (Hell) and punishment of Allah, and win His good pleasure and Paradise, and all of us look for happiness in life, and the most important is the happiness of the Hereafter, because the happiness of life is a passing pleasure, while the happiness of the Hereafter is the eternal abode and perpetual endless happiness, so, this is the way to that...

1) Beware of the deception in the reality of life, and the Lord of ***Al-Alamin*** (mankind, jinn and all that exists) called it the enjoyment of deception. The Messenger of Allah (PPUH) said: (Beware of life as it is green and sweet). *[Sahihul-Jami' - Volume 1/192].*

2) The quick lapse of life, as in the morning, man fears not to survive till evening and in the evening, he fears not to survive till morning. This speed frightens the believing woman, so, she starts to look for a permanent happiness and not accidental one, and there is no real and permanent happiness except the happiness of the Hereafter.

3) The believer woman is characterized by her heart being attached to Allah, as she applies His law and obeys His commandments, and thus she achieves happiness and peace and does not regret

for what she misses in this life; and every discomfort and every misfortune is an examination, washing of sins and raising the degrees, and even more than that, as the misfortune might be the good itself.

The exalted Allah said: ***(And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know).*** *[Surat Al-Baqarah {The Cow}: 216].*

The Messenger of Allah (PPUH) said: (The most beloved people to Allah are the most beneficial of them, and the most beloved works to the exalted and lofty Allah are a pleasure you bring to a Moslem, take a distress from him, settling a debt from him or push away a hunger from him; and certainly to walk with my Moslem brethren in a need is more beloved to me from retiring in the mosque for a month; and he who restrained his anger, Allah would veil his private parts; and he who concealed a rage and if he wanted to effect it he is able to do that, Allah would fill his heart with satisfaction on the day of resurrection; and he who walked with his Moslem brethren in his need till he fulfills it for him, Allah would stabilize his foot on the day when feet slip; and the bad character ruins the deed, exactly as the vinegar spoils honey). *[Sahihul-Jami' - Volume 1/176].*

The Messenger of Allah (PPUH) said: (Wish for people what you wish for yourself). *[Sahihul-Jami' - Volume 1/180].*

Beware, O Moslem Woman, of These Consequences

The Messenger of Allah (PPUH) said: (I saw you as the most of Fire (Hell) dwellers). *[Al-Bukhari].*

The Messenger of Allah (PPUH) said: (The least Paradise dwellers are the women). *[Al-Bukhari].*

The Messenger of Allah (PPUH) said: (No old woman will enter the Paradise, as the exalted Allah, if He entered them to Paradise, would change them to virgins). *[Related by Abu Na'im, and Al-Albani improved it in the narration].*

Beware of these Manners...

1) **Love of disobedience...**

   The Messenger of Allah (Prayer and Peace be upon him) said: (All my nation enters the Paradise with the exception of that who refuses). They said: O Messenger of Allah (Prayer and Peace be upon him): Who refuses? He said: (He who obeyed me would enter the Paradise and he who disobeyed me would refuse).

2) **Cursing and Dismissal from the Mercy of Allah...**

   The Messenger of Allah (PPUH) said: (At the end of my nation, there will be nakedly clothed women, on their heads such as the humps of ***bukht*** {camel}, so curse them as they are cursed).

3) Adornment...

The Messenger of Allah (PPUH) said: (Two kinds of the people of Fire (Hell) I have never seen yet, and they are people having whips like cow tails whereby they beat the people, and nakedly clothed women, inclining and causing inclination, their heads are like the bending humps of ***bukht*** {camel}, they do not enter Paradise and do not smell its fragrance although its fragrance is found at a distance of so and so). *[Sahihul-Jami' - Volume 2/3799].*

4) Darkness and Blackness on the Day of Resurrection...

The Messenger of Allah (PPUH) said: (The swaggering woman in adornment in other than her family is like the darkness of the lightless day of resurrection).

5) Hypocrisy...

The Messenger of Allah (PPUH) said: (The best of your women are the prolific, the friendly, the beneficent and the propitious if they feared Allah, and the worst of your women are the adorning women and the proud women, and they are the hypocrites and none of them would enter the Paradise except those who are like the white-footed crow). *[Sahihul-Jami' - Volume 1/3330].*

[The crow: Red-beaked and red-footed, and it is rare].

6) **Shamelessness...**

The Messenger of Allah (PPUH) said: (Certainly, any woman who discards her clothes in other than her husband's house would disclose the veil between herself and the exalted and lofty Allah). *[Sahihul-Jami' - Volume 1/2710].*

7) **Indecency...**

The exalted Allah said: ***(Shaitan {Satan} threatens you with poverty and orders you to commit Fahsha' {evil deeds, illegal sexual intercourse, sins}; whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower).*** *[Surat Al-Baqarah {The Cow}: 268).*

The exalted Allah said: ***(And when they commit a Fahishah (evil deed, going round the Ka'bah in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allah has commanded it on us."say:" nay, Allah never commands Fahishah Do you say of allah what you know not?")*** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 28].*

8) **The *Shaitaniah* (The Satanic) paths...**

The exalted Allah said: ***(O Children of Adam! Let not Shaitan {Satan} deceive you, as he got your parents [Adam and Hawwa' (Eve)] out of Paradise, stripping them of their raiment, to***

show them their private parts. Verily, he and Qabiluhu {his soldiers from the jinn or his tribe} see you from where you cannot see them. Verily, We made the Shayatin (devils) Auliya' {protectors and helpers} for those who believe not). *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 27].*

He (PPUH) said: (Fear life and fear women, as the first temptation of the children of Israel was in women).

9) Ignorance...

The exalted Allah said: **(Say: "Are those who know equal to those who know not?")**

He (PPUH) said: (Everything of the matter of ignorance is put under my foot).

10) Turning away from the Commandments of Allah...

The exalted Allah said: ***(They {hypocrites} say: "We have believed in Allah and in the Messenger [Muhammad {Prayer and Peace be upon him}], and we obey," then a party of them turns away thereafter, such are not believers.*** *{47}* ***And when they are called to Allah {i.e. His Words, the Qur'an} and His Messenger {Prayer and Peace be upon him}, to judge between them, lo! a party of them refuses {to come} and turns away).*** *[Surat An-Nur {The Light}: 47 - 48].*

The exalted Allah said: ***(The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger {Prayer and Peace be upon him}, to judge between them, is that they say: "We hear and we obey." And such are the successful {who will live forever in Paradise}.*** *{51}* ***And whosoever obeys Allah and His Messenger {Prayer and Peace be upon him), fears Allah, and keeps his duty {to Him}, such are the successful).*** *[Surat An-Nur {The Light}: 51 - 52].*

Advices for You, O Sister

1) Keep Your Tongue…

And never use it except in the good pleasure of Allah, as to enjoin doing good things and forbid doing bad things and calling for Allah.

The tongue is a way to the Paradise or a way to the Fire (Hell), so, weigh your words and do your best so that your word is good, as how many words led the one who said them to the Fire (Hell), and how many words led the one who said them to the Paradise also!

The Messenger of Allah (PPUH) said: (The slave utters the word without paying attention to what it implies, and he thereby slips into the Fire (Hell) to a distance which is more far than that between the east and west). *[Sahihul-Jami' - Volume 1/1678].*

And in the ***hadith*** {tradition} of Ma'ath (MGPWH) when he asked the Messenger of Allah (PPUH): And we certainly are blamed for what we utter? The Messenger of Allah (PPUH) said: (May your mother be bereaved of you, O Ma'ath, and what overthrows the people on their faces in the Fire (Hell) other than the yields of their tongues). *[Related by At-Termithi].*

And the exalted and lofty Allah established that much of the speech is worthless unless it is within what Allah commanded. The exalted Allah said: ***(There is no good in most of their secret talks save (in) him who orders Sadaqah {charity in Allah's Cause}, or***

Ma'ruf {Islamic Monotheism and all the good and righteous deeds which Allah has ordained}, or conciliation between mankind; and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward). *[Surat An-Nisa' {The Women} 114].*

Thus, O sister, refrain the tongue from the dignities of Moslems and do not deal with them.

The Messenger of Allah (PPUH) said: (The Moslem is that of whose tongue and hand Moslems are safe). *[Sahihul-Jami' - Volume 2/6709]*.

The Messenger of Allah (PPUH) said: (The Moslem is the brother of the Moslem, as he does not betray him, does not mislead him and does not fail him; and the whole Moslem is prohibited to the Moslem, his dignity, property and blood; piety is here, and he pointed out to the heart, as it is sufficient evil for the man to despise his Moslem brother). *[Sahihul-Jami' - Volume 2/6706]*.

The Messenger of Allah (PPUH) said: (The slave utters the word without paying attention to what it implies, and he thereby slips into the Fire (Hell) to a distance which is more far than that between the east and west). *[Sahihul-Jami' - Volume 1/1678]*.

2) Learn Every Beneficial Thing...

Learning is praiseworthy matter and noble path, because knowledge is light, and the exalted and lofty Allah showed that he who knows is not equal with that who does not know, and the meant knowledge here is not obtaining the certificates and attaining ranks and

positions, but, it is rather the most important knowledge of (religion), realization of its rules and mastering the recitation of Qur'an, so that she knowingly can worship her Lord and so that she learns the methods of sound education embodied in the life of the Messenger of Allah (PPUH) and the life of his companions; all of this so that you live in happiness and achieve the good to those around you.

The Messenger of Allah (PPUH) said: (Indeed, the life is cursed and what it includes is cursed, with the exception of remembrance and thinking of Allah and what is similar to that and a scholar and learner). *[Sahihul-Jami' - Volume 1/1609]*.

Recite the Qur'an, make for yourself a daily section thereof, memorize what you can and learn listening thereto. The exalted Allah said: ***(So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imam {of a mosque} is leading the prayer {except Surat Al-Fatihah}, and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).*** *[Surat Al-A'raf {The Heights (or The Wall with Elevations)}: 204].*

The Messenger of Allah (PPUH) said: (The best of you is that who learned the Qur'an and taught it). *[Sahihul-Jami' - Volume 1/3319]*.

The Messenger of Allah (PPUH) said: (It will be said to the companion (reciter) of the Qur'an, recite, ascend and recite as you were reciting in the world as your level is at the last verse you were reciting). *[Sahihul-Jami' - Volume 2/8122]*.

And learning the Qur'an is the duty of every Moslem woman.

The Messenger of Allah (PPUH) said: (It will be said to the companion (reciter) of the Qur'an, if he entered the Paradise, recite and ascend, so, he recites and ascends one degree for every verse till he recites the last thing he has). *[Sahihul-Jami' - Volume 2/8121].*

3) Beware of Telling all what You Hear

As this leads to falling in misleading and lying, which is forbidden.

The Messenger of Allah (PPUH) said: (It is sufficient misleading for the man to tell all what he heard). *[Sahihul-Jami' - Volume 2/4482]*.

The Messenger of Allah (PPUH) said: (It is sufficient sinning for the man to tell all what he hears). *[Sahihul-Jami' - Volume 2/4480]*.

Thus, the Messenger of Allah (PPUH) described him with two qualities, i.e. misleading and sinning.

4) Increase the Remembrance of the Exalted and Lofty Allah.

The exalted Allah said in description of His chosen (guided) slaves: ***(Those who remember Allah {always, and in prayers}, standing, sitting, and lying down on their sides).*** *[Surat Al 'Imran {The Family of 'Imran}: 191].*

The exalted Allah said: ***(And the men and the women who remember Allah much with their hearts and tongues).*** *[Surat Al-Ahzab {The Confederates}: 35].*

And a man asks the Prophet of mercy (PPUH): O Messenger of Allah: The laws of Islam have become much for me; so, tell me about something I adhere to it. The Messenger of Allah (PPUH) said: (Keep your tongue always moist by the remembrance of Allah). *[Sahihul-Jami' - Volume 2/7700]*.

Remembrance might be while you are alone, and it might be while you are with your family, brothers or sisters; so, let the remembrance of Allah be the best companion of you because the gatherings are valued by the remembrance of the exalted and lofty Allah.

The Messenger of Allah (PPUH) said: (He who sat down in a place wherein he did not remember Allah, there upon him would be a trifle from Allah, and he who lay down in a place wherein he did not remember Allah, there upon him would be a trifle from Allah). *[Sahihul-Jami' - Volume 2/6477].*

5) O Sister, Prolong Your Contemplation and Silence.

Thus, following the example of the Messenger of Allah (PPUH), as Jaber bin Samra described him and said: Yes, he used to keep silent for a long time and laugh little, and his companions were telling poetry and some things of their affairs and laugh, while he (PPUH) perhaps was smiling, and he said: (He who believes in Allah and the Hereafter should say good or keep silent). *[Sahihul-Jami' - Volume 2/6501]*.

6) Do not Scoff at Others.

Beware of scoffing at others for any reason whatsoever, as if the exalted and lofty Allah gave and granted you and tried others, you have to praise and thank Allah and not scoff at that, who was tried.

The exalted Allah said: ***(O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let {some} women scoff at other women, it may be that the latter are better than the former).*** *[Surat Al-Hujurat {The Dwellings}: 11].*

Also, listen to others as this is of the good manners of Islam, and answer nicely to whom you talk to as the answer is always the indication of your personality.

The exalted Allah said: ***(When you are greeted with a greeting, greet in return with what is better than it, or {at least} return it equally. Certainly, Allah is Ever a Careful Account Taker of all things).*** [Surat An-Nisa' {The Women}: 86].

7) Beware of Talking much and Chatter.

This is the quality of many women due to that they like much to talk, so, beware of being characterized by this quality.

The exalted Allah said*:* ***(One sitting on the right and one on the left {to note his or her actions}.*** *{17}* ***Not a word does he {or she} utter but there is a watcher by him ready {to record it}).*** *[Surat Qaf: 17 - 18].*

So, use the love of much talking to divert your speech into the obedience of Allah, and be aware as all the people are in need for you, and beware of chatter in the telephone conversations, as it will be in your record with the exalted Allah.

8) Keep Your Hearing away from all what Includes the Wrath of the Exalted and Lofty Allah.

And this is plentiful nowadays...

- Shameless speech: It is not worthy of the believer woman, who remembers Allah much and listens to Qur'an, to listen to such shameless speech. The exalted Allah said: ***(Verily, the hearing, and the sight, and the heart, of each of those one will be questioned {by Allah}).*** *[Surat Al-Isra' {The Journey by Night}: 36].*
- Singing and music. The exalted Allah said: ***(And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah).*** *[Surat Luqman {Luqman}: 6].*

9) Purify Yourself of Backbiting and Calumny Gatherings.

All of this is in obedience of the exalted and lofty Allah's commandment and in fear of His punishment.

The exalted Allah said: ***(Neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).*** *[Surat Al-Hujurat {The Dwellings}: 12].*

10) Practice Reading to Increase Your Knowledge Wealth.

Be careful to have useful books, and make your home library so that it would be for the whole family.

As to the subjects you read, they should meet all the religious and life requirements, and if you read a useful book, let your sisters know about it so that they gain the benefit.

Reading is important and necessary for you, so set out to it and feed your culture with the Islamic lectures and seminars and be acquainted with the Islamic magazines and everything new.

11) Do not Visit the markets much.

Originally, going out to the market should be for necessity. However, going out has its good manners, so, be careful not to adorn yourself.. beware of the dishonorable mingling.. be careful not to uncover yourself.. be careful not to perfume yourself.

The Messenger of Allah (PPUH) said: (If the woman perfumed herself and passed by the people who smelled her fragrance, she is an adulteress). *[Sahihul-Jami' - Volume 1/323]*.

In the market, be dignified, serious, do not talk much with sales people and if you saw a denied deed or thing in the market, you have to deny it even in your heart. The Messenger of Allah (PPUH) said: (He who of you saw a denied thing, then, he has to change it by his hand, and if he could not do that, then by his tongue, and if he could not do that, then by his heart, and that is the weakest belief). Thus, the market is not an entertainment, and not a desire of buying and piling goods, but, going out to the market is a necessity for buying the needs.

12) Increase Your Invocation and Supplication between the Hands of the Exalted and Lofty Allah.

You are weak, indigent and in need for Allah, so always raise the palms of supplication to Him asking Him forgiveness, well-being and prosperity in life and Hereafter, and you will gain good from Him, praise Him.

The Messenger of Allah (PPUH) said: (Verily, your Lord is Shy and Generous and if the slave raised his hands to Him, He is ashamed to return them empty). *[Sahihul-Jami' - Volume 1/2070]*.

Beware of anticipating expeditious response, as the Messenger of Allah (PPUH) said: (Verily, there is no slave who raises his hands till his armpit is shown and asks Allah for something save Allah would give it to him unless he anticipates it hastily). They said: O Messenger of Allah, how is his hastening? He (PPUH) said: (He says, I asked and asked and was not given anything).

You have to begin your invocation by praising Allah, glorifying Him and praying upon the Messenger of Allah (PPUH), and end it with the same as your beginning, and you have to approach Allah faithfully.

The Messenger of Allah (PPUH) said: (Invoke Allah while you are confident of the response, and be aware that Allah does not respond to an invocation from a negligent distracted heart). *[Sahihul-Jami' - Volume 1/245].*

You have to be careful of not invoking with sin or severing the bonds of kinship, and if you did not see an apparent response to your invocation, do not be grieved as Allah may save it for you in the Hereafter or thereby expiate sins from you or divert a mishap form, which would afflict you.

13) Always Keep Approaching to Allah.

Thus, by performing the obligatory duties and then the supererogatory performances and the types of voluntary things so that you are of those close to the exalted and lofty Allah, and so that you gain the great

reward and rise to the high ranks and be of those close to Allah who are not afraid or who do not grieve as Allah responds to their invocation and takes their worries away and fills their hearts with peace.

The Messenger of Allah (PPUH) said: (The exalted Allah said: He who wrongs one of those who are close to me, I announce war upon him, and my slave has never approached me with something more beloved to me than the duty I imposed on him, and my slave is still approaching me by performing the supererogatory performances until I love him, and If I loved him, I would be his hearing by which he hears, his sight by which he sees, his hand by which he strikes and his leg by which he walks, and if he asked me, I would certainly give him, and if he asked my refuge, I would certainly protect him). *[Sahihul-Jami' - Volume 1/1782].*

14) Seek and Approach the Believer Woman.

Thus, by love and take her as a friend, and tell her about your loving her because she is a Moslem woman, who adheres to her religion, responds to her Lord's commandment and proud of her belief.

The Messenger of Allah (PPUH) said: (The exalted and lofty Allah said that those, who love each other in my loftiness, have platforms of light, and the Prophets and martyrs envy them). *[Sahihul-Jami' - Volume 2/4312]*.

The Messenger of Allah (PPUH) said: (The exalted Allah said: My love is due to those who love each other when I shade them in the shelter of the Throne on the day of resurrection, i.e. on the day when there would be no shelter except My shelter). *[Sahihul-Jami' - Volume 2/4320].*

The Messenger of Allah (PPUH) said: (The exalted Allah said: My love is due to those who love each other in accordance with My law, and My love is due to those who accompany each other in accordance with My law, and My love is due to those who are sincere with each other in accordance with My law, and My love is due to those who visit each other in accordance with my law, and My love is due to those who spend upon each other in accordance with my law; those who love each other in accordance with my law are on platforms of light, and the Prophets, righteous persons and martyrs envy them for their position). *[Sahihul-Jami' - Volume 2/4321].*

Be a good companion as you leave your effect on those who are sitting with you. The Messenger of Allah (PPUH) said: (The likeness of the good companion and the bad companion is as the bearer of musk and the blower of bellows, as the musk bearer either faces you or passes by you or you smell good fragrance from him, but the blower of bellows either burns your clothes or you smell bad fragrance from him). *[Approved]*.

15) The Time is Your Provisions, so, Seize it.

She who organizes her time would be able to perform her works and arrange her affairs, and time quickly elapses and ends, so, make, for yourself, a daily and weekly organized program, so that you will not regret for the lost time and loss of lifetime.

16) Be Compassionate.

Fill your heart with mercy and kindness for the human being and the animal.

The Messenger of Allah (PPUH) said: (While a man was walking in a road, he was too thirsty and found a well, so, he went down into it and drank from it and went out of it; then, he saw a dog, which was panting and eating the soil due to thirst, and he said: This dog is thirsty exactly as I was thirsty, so, he went down in the well and filled his shoe with water and seized it in his mouth and climbed up and watered the dog and thanked Allah, and Allah forgave him). They said: O Messenger of Allah (PPUH): Do we take a reward in dealing with animals? He (PPUH) said: (In every moist-hearted creature there is a reward). [*Sahihul-Jami' - Volume 1/2873*].

And the Messenger of Allah (PPUH) said: (While a man was walking in a road, he found a branch of thorns on the road and he threw it away from the road and thanked Allah, and Allah forgave him). *[Sahihul-Jami' - Volume 1/2874].*

And the Messenger of Allah (PPUH) said:(While a dog was wandering around a ***rikkiyyah*** {well} and about to die because of thirst, a prostitute of the prostitutes of the children of Israel saw it, and she took off her ***muk*** {shoe} and watered the dog therewith, and she was forgiven). *[Sahihul-Jami' - Volume 1/2876]. [rikkiyyah: well-muk: shoe].*

17) Be Proud of Your Belief and Adherence.

Beware of being ashamed of your religion, veil or adherence, as the exalted and lofty Lord of ***Al-'Alamin*** {mankind, jinn and all that exists} says to you :***(So do not become weak {against your enemy}, nor be sad, and you will be superior {in victory} if you are indeed {true} believers).*** *[Surat Al 'Imran {The Family of 'Imran}: 139].*

Beware of imitation... as imitating the unbelievers in their habits, dressing and traditions distorts the personality of Moslem woman. But, Islam builds your personality in a tight building containing pride and confidence in that the best and good are in your religion and in your nation. Therefore, the Messenger of Allah (PPUH) warned against imitation and he (PPUH) said: (He who imitated some people, then, he is one of them). *[Sahihul-Jami' - Volume 2/6149]*.

18) Be Characterized with the Smile and Beware of Anger and Quick Irritation.

The smile grants a beautiful glamour to the personality of the Moslem woman, and Islam even made the reward of alms for it. The Messenger of Allah (PPUH) said: (Your smiling in the face of your brother is alms for you). *[Sahihul-Jami' - Volume 1/2908].*

Hence, the smile gives the Moslem woman a kind personality, but, the irritation and anger distort the personality and it becomes hateful for those around her, and the Messenger of Allah (PPUH) advised a man many times by saying to him: (Do not get angry). *[Sahihul-Jami' - Volume 2/7373].*

19) Make Your Emblem as the Good Pleasure of the Exalted and Lofty Allah in Every Deed, Saying and Gaze.

Beware of the disobediences which lead you to the wrath of the exalted and lofty Allah, as disobediences and sins cause disappearance of graces and affliction with misfortunes, and they cause misery and hardship in both the life and Hereafter.

Account Yourself Before You are Accounted

Your Belief: On the method of the people of *Sunna*, Group and Worthy Ancestors of this nation.

Your Path: Allah said, the Messenger of Allah (PPUH) said and the companions and their fairly followers said.

Your Character: The superior Islamic character.

Your Culture: Shyness, chastity, purity and veil.

Your Example: The Messenger of Allah (PPUH), mothers of believers, companion women and good women.

Your Love: For Allah, His Messenger and she who adhered to the religion of the exalted Allah.

Your Seclusion: Remembrance of the Hereafter and a deed you offer in advance to the darkness of graves and narrowness of tombs.

Your Woman Friend: Every Moslem and believer woman who adheres to the religion of the exalted Allah.

Your Hate: To the unbelievers, Jews, hypocrites, laics, woman liberation propagandists and everything which causes the wrath of the exalted and lofty Allah.

Your Aspiration: To the true repentance with its conditions as Allah is Oft-Forgiving, Most Merciful.

Your Marriage: Islamic free from women singers, mingling and all the prohibitions.

Your Wish: Founding an Islamic family and upbringing the generation on the true Islam.

Your Vacation: You spend it in the useful knowledge, memorizing some of the Qur'an and allowable entertainment.

Your Recreation: For contemplation, thinking, meditation and amusement as the souls become bored.

Your Hereafter: The higher Paradise.

These are the qualities of the Moslem woman. Then, are you like that? If you are so, then, praise Allah, otherwise, change yourself. The Messenger of Allah (PPUH) said: (He who finds good, then he has to praise Allah, and he who finds other than that, he has to blame himself only).

Woman Formal Legal Opinions (Fatwas)

* The *Hadith* (Tradition) of the Seven is not for Men Only

Question: Is the ***hadith*** (tradition) of the seven whom Allah will shelter in his shelter on the day when there would be no shelter except His shelter for males only, or she who did the same as these did (of women) will receive the said reward in the ***hadith*** (tradition)?

Answer: This merit said in this ***hadith*** (tradition) is not for men only, but, it rather will be general for men and women,

As the young woman who was up-brought in the worship of Allah is included in that,

And so those women who love each other in accordance with the law of Allah are included in that,

And so every woman, who was induced by a high-ranked and handsome man to commit adultery and she said: I fear Allah, is included in that, And so she who gave alms from a good gain, in such a way that her left hand does not know what her right hand is spending, is included in that,

And so she who remembered Allah in seclusion is included in that exactly as men,

But the Imamate (leading the prayer) is of the competences of men,

And so the group prayer in mosques is specially valid for men, and the prayer of woman in her house is better for her, as stated in the authentic ***ahadith*** (traditions) quoted from the Messenger of Allah (PPUH). *[Sheikh Ibn Baz]*

* The Woman's Reward in the Paradise

Question: When I recite the Qur'an, I find, in many of its verses, that the exalted Allah announces to His men believer slaves with the ***hur*** (fair females) with wide, lovely eyes, who are of overwhelming beauty; thus, will not the woman have a substitute for her husband in the Hereafter? Also, most of the speech about the Grace of Allah is addressed to the believer men, so, is the grace of the believer woman less than that of the believer man?

Answer: No doubt the reward in the Hereafter is general for men and women due to the exalted Allah's saying: ***("Never will I allow to be lost the work of any of you, be he male or female").*** *[Surat Al-'Imran {The Family of 'Imran}: 195].*

(Whoever works righteousness - whether male or female - while he {or she} is a true believer {of Islamic Monotheism} verily, to him We will give a good life {in this world with respect, contentment and lawful provision}). *[Surat An-Nahl {The Bees}: 97].*

(And whoever does righteous good deeds, male or female, and is a {true} believer [in the Oneness of Allah {Muslim}], such will enter Paradise). *[Surat An-Nisa' {The Women}: 124].*

***(Verily, the Muslims {those who submit to Allah in Islam} men and women, the believers men and women {who believe in Islamic Monotheism}, the men and the women who are obedient {to Allah}, the men and women who are truthful {in their speech and deeds}, the men and the women who are patient {in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden}, the men and the women who are humble {before their Lord - Allah}, the men and the women who give Sadaqat {i.e. Zakat, and alms}, the men and the women who observe Saum {fast} {the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting}, the men and the women who guard their chastity {from the illegal sexual acts} and the men and the women who remember Allah much with their hearts and tongues - Allah has prepared for them forgiveness and a great reward {i.e. Paradise})*.** *[Surat Al-Ahzab {The Confederates}: 35].*

And Allah mentioned their, altogether, entry to the Paradise in His saying: ***(They and their wives will be in pleasant shade).*** *[Surat Ya-Sin: 56].* And His saying: ***(Enter Paradise, you and your wives, in happiness)*** ***.*** *[Surat Az-Zukhruf {The Gold Adornments}: 70].*

And the exalted Allah informed of the re-creation of women in His saying: ***(Verily, We have created them {maidens} of special creation.*** *{35}* ***And made them virgins).*** *[Surat Al-Waqi'ah {The Event}: 35 - 36].* That means that the exalted Allah re-creates the old women and makes them virgins, exactly as He re-creates the old men and makes them young men. And it was said in the ***hadith*** (tradition) that the women of the world have a credit over the ***hur*** {fair females} with wide, lovely eyes, because of their worshipping and obedience. Hence, the believer women enter Paradise exactly as the men, and if the woman was married to several men and entered the Paradise, together with them, she would be given the choice, and she would choose the best characterized one from amongst them. *[Sheikh Bin Jibrin]*

* The Meaning of Women's Lack of Mind and Religion

Question: We always hear the noble ***hadith*** (tradition): (Woman lack mind and religion), and some men quote it as an insult, so, Your Excellency, you are kindly requested to explain the meaning of this ***hadith*** (tradition).

Answer: The explanation of the ***hadith*** (tradition) of the Messenger of Allah (PPUH)is that he said: (I have never seen those who lack mind and religion and who are more overcoming the mind of the firm man than the one of you). It was said: O Messenger of Allah (PPUH): What is the lack of her mind? He said:

(Is not the two women's witness equal to one man's witness?) It was said: O Messenger of Allah (PPUH): What is the lack of her religion? He said: (Does not she, if menstruated, stop praying and stop fasting?!)

Hence, He (PPUH) showed that the lack of her mind comes from her weak remembrance, and that her witness is restored by the witness of another woman; thus, to control the witness because she might forget or add in the witness; but, as to the lack of her religion, it is because, in case of her menstruation period and delivery, she stops praying and stops fasting and she does not re-pray, and this is the lack of religion. But, she is not blamed for such lack, as it is a lack which takes place because of the exalted and lofty Allah's law, as He is the praised and exalted One Who prescribed it in order to treat her kindly and to facilitate the matters for her, as if she fasted, in case of menstruating and delivery, it would be harmful to her. Thus, based on the mercy of Allah, He legislated for her to stop fasting and then re-fast the days she did not fast before; but, in case of prayer, it was found, in case of menstruation, that there is what prevents purity, then, based on the mercy of the exalted and lofty Allah, He legislated for her to stop prayer and so on in the case of delivery and parturition, and then He legislated for her not to re-pray the missed prayers, because re-praying the missed prayers implies a great hardship, as the prayer recurs five times each day and night, and the days of menstruation might increase, i.e.

they may reach seven days or eight days and the maximum parturition period might reach forty days. Thus, it was of the mercy and kindness of Allah upon her that He exempted her from prayer, whether in its performance or re-performance. This does not necessarily mean that she lacks her mind in everything and lacks her religion in everything, but, the Messenger of Allah (Prayer and Peace be upon him) said that the lack of her mind is regarding what happens of missing the control, and the lack of her religion is regarding what happens to her of stopping the prayer and fasting in case of menstruation and parturition.

Also, this does not necessarily mean that she is less than the man in everything and that the man is better than her in everything. Yes, the gender of man is generally better than the gender of women due to many reasons, as the exalted and lofty Allah said: ***(Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend {to support them} from their means).*** *[Surat An-Nisa' {The Women}: 34].*

However, the woman might sometimes excel the man in many things, as how many women excelled many men as regards her mind, religion and control. And her pious deeds might be numerous and thus she excels many men in her pious deed, in her fearing the exalted and lofty Allah and in her rank in the Hereafter.

She might have certain care in certain matters which she controls them in a good manner and more than the control of men in many of the issues in which she is interested and exerts the necessary diligence in keeping and controlling them, and thus, she would be a resource in the Islamic history and many matters.

This is apparent to who contemplated the cases of women in the time of the Prophet (PPUH) and thereafter, and thus, it would be evident that this lack does not prevent relying on her in the narrative, and so on in the case of witness if it was restored by the witness of another woman, and also does not prevent her being fearful of Allah and of the best women slaves of Allah. So, if she was righteous in her religion, the believer man must not accuse her of lack in everything, and weakness of religion in everything, but, it is a special weakness in her religion and weakness in her mind regarding the control of witness and so on. Therefore, she should be justly treated and the speech of the Prophet (PPUH) should be explained and understood in the best way. *[Sheikh Ibn Baz]*

* The Opinion on Scoffing at Her who Wears the Legal Veil and Covers her Face.

Question: What is the opinion regarding that who scoffs at the woman who wears the legal veil and covers her face and palms?

Answer: He who scoffs at the Moslem woman or man because of his adhering to the Islamic law is an unbeliever, whether that was regarding the lawful veil of the Moslem woman or other than that, thus, because of what Abdullah bin Omar (May God be pleased with both of them) narrated and said: A man, in the battle of Tabouk, said in a gathering: I have never seen such as these of our reciters as their stomachs are the most desirous and their tongues are the most lying and they are the most coward when the battle starts. Then, a man said: You are lying, but you are hypocrite, and I will surely tell the Messenger of Allah (PPUH), and the matter reached to the Messenger of Allah (PPUH), and the Qur'an descended. Then, Abdullah bin Omar said: I saw him hanging with the belt of the she-camel of the Messenger of Allah (PPUH) and the stones swerving him and he was saying: ***(If you ask them {about this}, they declare: "We were only talking idly and joking." Say: "Was it at {the exalted and lofty} Allah, and His Ayat {proofs, evidences, verses, lessons, signs, revelations, etc.} and His Messenger {Prayer and Peace be upon him} that you were mocking?"*** *{65}*

Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimum {disbelievers, polytheists, sinners, criminals). *[Surat At-Taubah {The Repentance}: 65/66].* Thus, He made his scoffing at the believers as scoffing at Allah, His ***Ayat*** and His messenger. *[The Permanent Committee]*

* The Pre-Record does not Cause the Abandonment of Doing.

Question: A woman asks and says: I read in a ***hadith*** (tradition) of the Messenger of Allah (PPUH)saying: (The creation of one of you is put together, in his mother's womb, as a sperm for forty days, then he becomes a leech for a similar period, then he becomes an embryo for a similar period, then the angel is sent to him, blows the spirit therein, and ordered with four words: Record his livelihood, age, deed and whether he would be miserable or happy, so, by Allah, Who there is no god but Him: The one of you does the deed of the Paradise dwellers until there is nothing between him and it save one cubit, but the record comes first, so, he does the deed of the Fire (Hell) inhabitants and he enters it).

Since I read this ***hadith*** (tradition) I have been afraid and restless, as if Allah recorded for me and determined my fate prior to my birth, then my deed I am doing will not be useful, and also my worshipping will be the same. So, I am asking you, by Allah, to answer my question as I am in trouble?

<u>Answer:</u> The Messenger of Allah (PPUH) indicated the benefit in this matter as he told his companions (May God be pleased with them) that: Everyone's place was certainly pre-recorded, whether in the Paradise or Fire (Hell). They said: O Messenger of Allah (PPUH), why do not we leave work and depend on the record? He (PPUH) said: (You have to work as everyone is easily guided to what he was created), thus, you are to do the obedience deed and ask Allah for stability and faithfulness in working and that your deed be good; then after you do this, you are to have a good opinion of the praised and exalted Allah and that He will accept from you, so that you will be of the happy ones.

Thus, it is said in all the texts said in the fate and divine decree, and that the human being is commanded to do what he is commanded to do by the exalted and lofty Allah, and he seeks the help of the praised and exalted Allah, and thus, he will be combining between the worshipping and relying on Him, and this is what the exalted Allah commanded in his saying: **(So worship Him {O Muhammad (Prayer and Peace be upon him) and put your trust in Him)**, and it is what every Moslem says in his prayer: **(You {Alone} we worship, and You {Alone} we ask for help {for each and everything}).** So, seek the help of Allah and let not the ***Shaitan*** {Satan} deceive you, as he says: It was not accepted from you, or you are unhappy, or you are of Fire (Hell) dwellers, and so on, and all of this is from the ***Shaitan's*** {Satan} temptations, from whom we seek the refuge of Allah. *[Sheikh Ibn 'Uthaimin]*

* The Woman Pleading in Defense of not Praying

Question: A woman asks and says that a relative of them visits them, together with his wife sometimes, and we witness his wife not praying, and if we requested her to pray, she expresses excuses for us, and we, being women, know that her excuses are not correct because there is no effect of that on her; thus, what is the opinion of her entering our house and our sitting, talking and eating with her in one dish?

Answer: If that said about this woman is true and that she does not pray, then, he who does not pray is unbeliever, and if it was established that she is unbeliever, she is not allowable for her husband, as the exalted Allah says: ***(Likewise hold not the disbelieving women as wives).*** *[Surat Al-Mumtahanah {The Woman to be examined}: 10].* Hence, the marriage is invalidated from the time it was certain that this woman is apostate.

However, if she was not praying and excusing that she has something which prevents her from praying, this is her problem, and this is between her and the exalted and lofty Allah. As to the contexts you are talking about, they might be wrong or might be right, and the Moslem, who outwardly seems to be righteous in such matters, should not be accused. But, if you came to know that she definitely does not pray, then, her husband's duty is to leave her and not stay together with her.

Also, you may not accommodate her, as the apostate Moslem is more wicked than the original unbeliever, and he is more wicked than the Jew and Christian, who still keeps his Judaism and Christianity. *[Sheikh Ibn 'Uthaimin]*

* Sins and Eradication of the Blessing

Question: A woman asks and says: I read that from amongst the results of sins are the punishment from Allah and eradication of the blessing, and I weep in fear of that, so, guide me, May God bless you for it.

Answer: The duty of every Moslem man and Moslem woman to beware of sins and turn away from the previous sins, thus, coupled with having a good opinion of Allah, hoping His, praise Him, forgiveness and fearing of His wrath and punishment. The exalted Allah said: ***(Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us).*** *[Surat Al-Anbiya' {The Prophets}: 90].*

And the praised Allah said: ***(Those whom they call upon [like 'Isa {Jesus} - son of Maryam {Mary}, 'Uzair {Ezra}, angel] desire {for themselves} means of access to their Lord {Allah}, as to which of them should be the nearest; and they ['Isa {Jesus}, 'Uzair {Ezra}, angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is {something} to be afraid of).*** *[Surat Al-Isra' {The Journey by Night}: 57].*

And the praised Allah said: ***(The believers, men and women, are Auliya' {helpers, supporters, friends, protectors} of one another; they enjoin {on the people} Al-Ma'ruf {i.e. Islamic Monotheism and all that Islam orders one to do}, and forbid {people} from Al-Munkar {i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden}; they perform As-Salat {Iqamat-as-Salat}, and give the Zakat, and obey Allah and His Messenger {Prayer and Peace be upon him). Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise).*** *[Surat At-Taubah {The Repentance}: 71].*

However, it is allowed for the believer man and believer woman to deal with the reasons allowed by the exalted and lofty Allah, and thus, to combine fear, hope and knowledge of the reasons, and relying on the praised Allah and depending upon Him in occurrence of the required thing and being safe of the feared thing. And the praised and exalted Allah is the Most Magnanimous, the Most Generous, Who said: ***(And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out {from every difficulty}.*** *{2}* ***And He will provide him from {sources} he never could imagine).*** *[Surat At-Talaq {The Divorce}: 2 - 3].* And He is the One Who said: ***(And all of you beg Allah to forgive you all, O believers, that you may be successful).*** *[Surat An-Nur {The Light}: 31].* So, your duty, O sister in the law of Allah, is to repent to the praised Allah from your previous sins

and preserve His obedience, together with having good opinion of the exalted and lofty Allah and being aware of the reasons of His wrath, and I wish you good news of plentiful blessing and praiseworthy end. *[Sheikh Ibn Baz]*

* The Menstruating Woman May Recite the Qur'an and Read the Books of Supplication

Question: Is it permissible for the menstruating woman (in her period) to read the books of supplication in spite of the fact that they contain verses from the Qur'an?

Answer: There is no objection for the menstruating woman and the woman in childbed to read the written supplications in the rituals of hajj, and as it is rightly said, it is all right for her to recite the Qur'an too, because no authentic text preventing the menstruating woman and the woman in childbed from reciting the Qur'an was quoted, but, it was said regarding that who is in a state of major ritual impurity in particular, as he does not recite when he is in the state of major ritual impurity due to the ***hadith*** (tradition) of Ali (May God be pleased with him and pleasing him).

However, as to the menstruating woman and the woman in childbed, they were mentioned in the hadith (tradition) of Ibn Omar: (The menstruating woman and the person who is in the state of major impurity shall not recite anything of the Qur'an), but,

this ***hadith*** (tradition) is weak because it was quoted from Isma'il bin 'Ayyash from the people of Hejaz, and its quotation from them is weak. Anyhow, she recites the Qur'an by heart without touching the book of Qur'an, but, the one, who is in the state of major impurity, may not recite the Qur'an, neither by heart nor from the book of the Qur'an until he takes a bath. The difference between the two is that the time of the one who is in the state of major impurity is short and he can take a bath immediately after having sexual intercourse with his wife; thus, his period is not long and the matter is in his hand as he can take a bath whenever he wants, and if water was unavailable, he may perform ***tayammum*** (wiping the hands and face with soil), pray and recite the Qur'an, but, as to the menstruating woman and the woman in childbed, the matter is not in her hand but in the hand of the exalted and lofty Allah, and the menstruation takes days and the parturition is so also, and hence, they were allowed to recite the Qur'an so that they do not forget it, otherwise, they will miss the credit of reciting and learning the legal rules from the book of Allah; thus, it is more adequate for her to read the books containing the supplications mixed with the verses, ***ahadith*** (traditions), etc., and this is the more correct of the two opinions of scholars, May Allah have mercy upon them. *[Sheikh Bin Baz]*

* The Opinion Regarding the Woman's Gazing at the Stranger Men

Question: What is the opinion regarding the woman's gazing at the stranger men?

Answer: We advise the woman to keep away from watching the pictures of stranger men, as it is better for the woman not to see the men and them not to see her, and, in that, there is no difference between the wrestling matches, tournaments, etc., as the woman's tolerance is weak and it is often, as a result of the woman's gazing at such charming films and pictures, that the lust is aroused and the temptation is there, so, to be away from the reasons thereof is more nearer to be safe. *[Sheikh Bin Jibrin]*

* Putting on the Books of the Qur'an as Ornaments

Question: A woman put on the book of the Qur'an in her neck as an ornament or necklace, and this book of the Qur'an fell down in an impure place, so, what is the opinion on that?

Answer: Hanging the books of the Qur'an on chests is not permissible, neither as ornaments nor as non-ornaments, because this is of the heresies which the companions (May God be pleased with them) did not do.

Also, it is not permissible for the man to put it on to push the misfortune away or for anything else, as that was not done by the Prophet (PPUH) or anyone of the noble companions. Therefore, the believer should beware of doing that. But, as to its falling down in this impure place: It is your duty to take it out by any means, and even by drying the place where the book of the Qur'an fell down and then pouring fuel therein and then setting it on fire, and if you were unable to do that, there will be no sin on you. Thus, due to the exalted Allah's saying: ***(So keep your duty to Allah and fear Him as much as you can).*** *[Surat At-Taghabun {Mutual Loss and Gain}: 16].* And due to His saying: **(Allah burdens not a person beyond his scope).** *[Surat Al-Baqarah {The Cow}: 286].* However, you have to avoid urinating and other impurities in this place. And the occurrence of this incident is an evidence of that the man must not put it on in his neck due to its degradation or fearing of being involved in such a matter as the above. *[Sheikh Muhammad As-Saleh Al-'Uthaimin]*

* The Opinion on Putting the Verse of Kursi (Chair) on a Golden Heart for Women

Question: The opinion of putting the verse of Kursi (Chair) on a golden heart for women and children as well as the word of (Allah) and (Muhammad the Messenger of Allah (PPUH), and the opinion of entering toilets therewith. Kindly, advise us, May Allah bless you for it.

Answer: The Qur'an was not sent down for amusement, thus, by putting it on gold, vessels, etc. But, Allah sent the Qur'an down as healing of heart diseases, guidance of people and light, mercy and spiritual counsel to the believers. The Qur'an was not sent down so that it is hanged on their ornaments or their clothes, and then they enter the lavatories to relieve their nature; this is not permissible.

The Qur'an is loftier, greater and purer than being dealt with in this bad manner. Allah sent down the Qur'an as guidance, as the exalted Allah said: ***(And We send down of the Qur'an that which is a healing and a mercy to those who believe {in Islamic Monotheism and act on it}, and it increases the Zalimun {polytheists and wrong-doers} nothing but loss).*** *[Surat Al-Isra' {The Journey by Night}: 82].* Hence, hanging the Qur'an in this way is not permissible, and the Qur'an rather must be eliminated and removed from such pendants of gold, etc. due to that they imply degradation of the Qur'an. Also, their entry to the lavatories, toilets and other places to relieve the nature while bearing the Qur'an is not permissible in any case, but, the Qur'an rather must be removed, thus, in glorification and honoring thereof from such action, thus, as it was established by knowledgeable people.

Question: What is the opinion of the woman's perfuming, adorning and going out directly to her school? May she do that? And what is the adornment which is prohibited to be displayed to women? i.e. What is the adornment which is not permissible to be shown to women?

Answer: The woman's going out to the market, while perfumed, is prohibited, due to what that implies of temptation. And the man is not allowed to enable his wife, or he who is her legal guardian, to ride alone with the driver, as this is seclusion. But, if she was to pass by the man, she is not allowed to perfume herself.

On this occasion, I would like to remind the women that some of them bring, during Ramadan days, the perfume with them and give it to women, who go out of the mosque perfumed with incense, and the Prophet (Prayer and Peace be upon him) said: (Any woman, who incensed herself, should not witness the late night prayer with us).

The woman must be treated by female physicians, and she must not be treated by male physicians except with two conditions:

The first: If the female physician was not available.

The Second: Treatment must be necessary for her.

She should avoid imitating the men and imitating the unbeliever women in her hair, clothes and style. She also should marry off without delay if she was not married, do not stay without husband and forgo many of her expectations if she found the good husband. Also, the Moslem woman should not pay attention to the partial allegations aiming at depriving the woman of her honor and chastity by inducing her to deviate from the lawful good manners and rebel against her legal guardian, who is concerned with her interest. And she has to be righteous with her parents, keep in touch with her relatives and respect her neighbors and abstain from offending them. *[Sheikh Muhammad As-Saleh Al-'Uthaimin]*

* The Opinion on Spending the Properties on their Clothes and their Adornment Things

Question: On the plea that Allah likes to see the trace of his blessing on his slave, certain women spend much money on their dresses and adornment things?

Answer: He who was blessed by Allah with allowable property, he then was blessed by Allah with a grace, which he should thank by giving alms, eating and clothing without prodigality and pride. But, what certain women do of exaggeration in buying cloths and increasing the quantity thereof without being in need for them except for the mere pride and keeping the follow of cloth shops in their propaganda; all of that is of the forbidden prodigality and squandering and waste of money.

The Moslem woman's duty is to be moderate in that and avoid adornment and exaggeration in beautifying herself, especially upon going out of their houses. The exalted Allah said: ***(And do not display yourselves like that of the times of ignorance)***. *[Surat Al-Ahzab {The Confederates}: 33]. The exalted Allah said:* ***(And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam). Or the (female) slaves whom theis light hands possess, or old male servants who lack vigor small children who have no sense of feminine sex. And let them not stamp their Geet so as to neveal what they hide of their adornment, And all of you beg Allah to horgive you all, O capital believese, that you may be successful)*** *[Surat An-Nur {The Light}: 31].*

And we will be questioned about these properties on the day of resurrection, from where we gained them? And how we spent them? *[Sheikh Saleh bin Fozan]*

* Perfuming for the Husband in the Presence of his Brothers

Question: I live with my husband's brothers in one house, so, may I perfume myself for my husband in the presence of his brothers, or will I be sinful by this action?

Answer: My opinion is that you should perfume yourself in clothes especially for the room wherein there would be no one but your husband, because you have to perfume yourself for your husband for good intimacy. And you should not go out, with these perfumed clothes, to the places of your husband's brothers, thus, due to the temptation which takes place if the perfumed woman passed by men, as the ***Shaitan*** (Satan) flows in the blood course inside the human being. And they might be tempted by her as she is with them in the house, and the ***Shaitan*** (Satan) might push them to some matter, which they all hate. *[Sheikh Muhammad Saleh Al-'Uthaimin]*

*Plastic Surgeries for Removal of Ugliness

Question: What is the opinion on making plastic surgeries? And what is the rule of studying the science of beautification?

Answer: The beautification is two kinds... A beautification to remove the defect resulting from an accident, etc. and this is all right and there is no objection to it, as the Prophet (PPUH) permitted a man, whose nose was cut in the war, to make a golden nose. And the other kind: The extra beautification and it is not aimed at removal of defect, but, it is rather for increasing the beauty, and it is prohibited and not permissible, thus, because the Messenger of Allah (PPUH) cursed: (The woman who pulls out her face hair and the woman who does this work, the woman who connects her hair and the woman who makes the hair connection, and tattooist woman and the woman who makes the tattoo) due to what that implies of making the perfection beautification, which is not for removal of defect. As to the student, who decides to study the plastic surgery science within the curricula of his study, there is no objection to his studying it, provided that he does not implement it in the prohibited cases, but, instead of that, he advises the one, who requests that, to avoid it because it is prohibited, and if the advice was from a physician, it might have more effect in the souls of people.
[Sheikh Muhammad As-Saleh Al-'Uthaimin]

* The Opinion on Putting On the Peruke for the Husband for the Purpose of Adornment for Him

Question: What is the opinion of putting on the peruke for the husband for the purpose of adornment for him?

Answer: It is not permissible for the woman to put on the peruke for the husband for the purpose of adornment for him, and if the husband did not desire his wife save with that, then, smearing the eyes with kohl is not like the kohl, and the peruke is not allowed to be put on, and I am afraid it is of the connection, which the woman who makes it deserves cursing, God forbid! As the Messenger of Allah (PPUH): (cursed the woman who connects her hair and the woman who makes the hair connection). *[Sheikh Muhammad As-Saleh Al-'Uthaimin]*

* Dying the Hair with Black Color and Mixing it with Henna

Question: Is it allowable to dye the hair with black color and mix it with henna?

Answer: Dying the hair with the dark black color is prohibited, because the Prophet (PPUH) said: (Change this grey hair and avoid blackness), but, if it was mixed with another color until it is black, then it would be all right. *[Sheikh Muhammad As-Saleh Al-'Uthaimin]*

* Dying the Hair with Brown and Blonde Colors

Question: What is the opinion regarding the woman's dying her head hair with other than the black color, such as the brown and blonde colors?

Answer: In principle, it is permissible, but, if it reached to the degree of imitation of the heads of unbelievers, prostitutes and adulteresses, that would be prohibited. *[Sheikh Muhammad As-Saleh Al-'Uthaimin]*

* The Opinion Regarding Shortening or Pulling out Certain Outgrowing Hairs from the Eyebrows

Question: What is the opinion regarding removal or shortening certain outgrowing hairs from the eyebrows?

Answer: Removal of hair from the eyebrows, if it was by tearing out, would be pulling out: And the Prophet (PPUH) cursed the woman who pulls out her face hair and the woman who does that work. And it is of the great sins, and it was specialized with the woman because she is the one who often does it to beautify herself; otherwise, if it was done by a man, he would be cursed as the woman is cursed. Thus, there is no difference if it was pulling out, cutting or shaving, and doubtless, this is more precautious. So, the man should avoid that, whether he was a man or woman. *[Sheikh Muhammad As-Saleh Al-'Uthaimin]*

* The Opinion Regarding the Woman's Going out with the Allowable Adornment

Question: If the woman adorned herself with the allowable adornment before women.

Answer: That is all right, but, if she went out to other than her house, she has to go out unadorned and unperfumed, because her going out as adorned and perfumed implies temptation. However, if she concealed the clothes of beauty under the cloak so that nothing thereof is shown, there is no objection to that. *[Sheikh Muhammad As-Saleh Al-'Uthaimin]*

* The Preoccupation of many Women with the Prompt Follow of the Markets

Question: What is the opinion regarding the Moslem woman whose preoccupation became the running after markets and neglecting many duties for keeping pace with that?

Answer: The speech I address to the Moslem woman is: She should fear Allah as regards herself, her husband and children, and she should follow carrying out her house works, upbringing her children and her husband's rights. And she should learn the matters of her religion, keep performing the obligatory duties of Allah and increase the supererogatory performances and giving alms as much as she can. Also, she should not go out of her house except when necessary, and in this case, she should screen herself completely and avoid perfume and adornment upon going out.

Moreover, she should not ride alone with a marriageable driver and should not travel without an unmarriageable relative. *[Sheikh Saleh bin Fozan]*

* The Rule of Gazing at Women.

Question: Is the man permitted to gaze at the stranger woman more than the sudden look, and if that is not permissible, is it permissible for the men students, on the plea of education, to attend a lecture delivered by an adorned woman or a woman who wears very tight clothes?

Answer: He is not allowed to gaze at her more than the sudden look unless the necessity so calls such as in the case of rescuing from drowning, fire, destruction, etc. or in the case of a medical examination or treatment of disease, if a woman was not available to do that. *[The Permanent Committee]*

Question: What is the rule of the man's gazing at the stranger woman and the woman's gazing at the man during watching television programs?

Answer: It is not permissible because the majority of women appearing on television are adorning and uncovering part of the private parts, and for the men to be an example of finery and charm, and often that is an incentive of temptation and wrongness. *[The Permanent Committee]*

* The Rule of Gazing at Women Pictures in the Magazines

Question: What is the rule of gazing at the women pictures in the newspapers, magazines, etc.?

Answer: The Moslem man is not allowed to gaze at women faces and anything of their private parts, neither in the magazines nor elsewhere, due to what that implies of motives of temptation, and he rather should lower his gaze from that, thus, in implementation of the general lawful evidences preventing that and in fear of temptation, and he also should lower his gaze from them in the roads and elsewhere. *[Sheikh Ibn Baz]*

* Watching these Serials is Prohibited

Question: What is the rule of listening to the music and songs? And what is the rule of watching the serials wherein women adorn themselves?

Answer: The rule of that is the prohibition and prevention due to what that implies of diversion from the path of Allah, sickness of hearts and the danger of committing vile deeds which are prohibited by the exalted and lofty Allah. The exalted Allah said: ***(And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it {the Path of Allah, or the Verses of the Qur'an} by way of mockery. For such there will be a humiliating***

torment {in the Hell-fire}. *{6}* ***And when Our Verses {of the Qur'an} are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ears. So announce to him a painful torment).*** *[Surat Luqman {Luqman}: 6/7].*

In these two noble verses we find the evidence of that the listening to the amusement and singing instruments is of the motives of error, misleading, taking the verses of Allah by way of mockery and being proud toward listening to the verses of Allah.

Allah threatened him who did that with humiliating torment and painful torment. Most of the scholars explained the idle talks in the verse as the singing, music and every sound which diverts from the path of Allah. The Messenger of Allah (Prayer and Peace be upon him) said: (Verily, there will be peoples, of my nation, who allow {***al-hirr***} the adultery,silk, wine and stringed instruments). *[Sahih Al-Bukhari]*. And ***al-hirr*** means the prohibited vagina, i.e. the adultery, the silk is known and it is prohibited to men, the wine is every intoxicating liquor and it is prohibited to all, and the stringed instruments are the entertainment instruments such as the lute, drum, long-necked drum, etc. as in the end and dictionary, and the music making is playing therewith and the musical performer is the singer and the music player.

Hence, the duty of every Moslem man and woman is to avoid these forbidden actions and beware thereof. Also, watching the serials containing adornment of women is prohibited due to what that implies of great hazard upon the watcher thereof as to his heart sickness, vanishing of his jealousy, and that might induce him to commit what Allah prohibited, whether the watcher was a man or woman. *[Sheikh Ibn Baz]*

* The Reason Beyond Prohibiting Shaking Hands with the Stranger Women

Question: Why did Islam prohibit women to shake hands with the marriageable person? And does that invalidate the ablution of that who shakes hands without lust?

Answer: Islam prohibited that because it is one of the greatest temptations that the man touches the stranger woman's skin, and everything, which is a means of temptations, was prohibited by the legislator, and therefore, it was commanded to lower the gaze in rejection of this malicious act. But, touching the woman does not invalidate the ablution of the one who does that, even if that action was lustful, thus, unless there is wetness or semen. *[Sheikh Ibn 'Uthaimin]*

* The Rule of Shaking Hands with the Husband's Brothers

Question: Is it permissible for the husband's brothers to shake hands with their brother's wife without seclusion, but, mostly in the presence of sisters and parents?

Answer: The husband's brothers, paternal uncles, maternal uncles or cousins are not allowed to shake hands with the wives of their brothers or wives of their maternal uncles or paternal uncles, exactly as all the stranger women; thus, because the brother is not unmarriageable for his brother's wife, and also the paternal uncle is not unmarriageable for the wife of his brother's son, and also the maternal uncle is not unmarriageable for the wife of his sister's son, and so on the cousins who are not unmarriageable for the wives of their cousins, thus, due to the Prophet's (PPUH) saying: (I do not shake hands with women).

And Ayshah (MGPWH) said: (By God, the hand of the Messenger of Allah (PPUH) has never touched the hand of any woman, and he used not to contract the pledge of allegiance with women save by speech). And because shaking hands with the stranger women might be a means of temptation exactly as gazing or more. But, as to the unmarriageable women such as the sister, aunt, father's wife {mother-in-law} and son's wife {daughter-in-law}, it would be all right to shake hands therewith. *[Sheikh Ibn Baz]*

* The Rule of Shaking Hands with the Stranger Woman from Beyond a Screen.

Question: Am I allowed to shake hands with the stranger woman if she put a screen on her hand, together with showing the evidences, May God bless you? And is the rule of the old aged woman similar to that of the young aged woman?

Answer: It is not permissible for the man to shake hands with the stranger woman who is not of his unmarriageable women, whether that was directly or with using a screen as that is of temptation. The exalted Allah said: ***(And come not near to unlawful sex. Verily, it is a Fahishah {i.e. anything that transgresses its limits: a great sin}, and an evil way {that leads one to Hell unless Allah forgives him}).*** *[Surat Al-Isra' {The Journey by Night: 32].*

This verse shows that we must leave and avoid everything which leads to adultery, whether it was the adultery of vagina, which is the greatest, or anything else. No doubt, the man's touching of the stranger woman's hand might arouse the lust, in addition to that ***ahadith*** (traditions) were quoted to include intensification of threatening the man who shakes hands with a woman other than his unmarriageable women, and there is no difference in that between the young girl and the old woman, because, as it is said, there is a catcher for every fallen thing. In addition, understandings may differ as to the limit between the young girl and the old woman, as someone might see that this is an old woman while another might see her as young woman. *[Sheikh Ibn 'Uthaimin]*

* The Man May Kiss his Daughter

Question: Is it permissible for the man to kiss his daughter if she was grown up and exceeded the age of maturity, whether she was married or unmarried, and whether the kissing was on her cheek, her mouth or elsewhere, and if she kissed him in such places, what is the rule of that?

Answer: There is no objection for the man to kiss, without lust, his matured or young daughter, providing that that be on her cheek if she is matured, thus, due to what was proven and quoted from Abi Bakr As-Siddiq (MGPWH) that he kissed his daughter, Ayshah (MGPWH) on her cheek.

As kissing in the mouth may lead to irritation of the sexual lust, then, it is more adequate and more precautious to avoid it. The same thing applies to the daughter, who may kiss her father on his nose or head without lust; but, with lust, that would be forbidden for all, thus, in settlement of the matter of temptation and to block the mediums of adultery. *[Sheikh Ibn Baz]*

* The Seclusion with the Stranger Woman is Prohibited

Question: There is carelessness, by certain people, in talking with the passing by stranger woman. For instance, if a man came to his friend's house and did not find him, the wife talks with this coming man (her husband's friend), opens the sitting room and offers coffee and tea to him. Is this permissible? Noting that no one other than this wife is in the house?

Answer: The woman is not allowed to let a stranger man into her husband's house in case of his absence, even if that man was a friend of her husband and even if he was honest and trustworthy, as this implies a seclusion with a stranger woman, and it was said in the ***hadith*** (tradition): (There is no man in seclusion with a woman save the ***Shaitan*** {Satan} would be the third one with them). Also, it is prohibited for the man to ask his friend's wife to let him in and to offer him any service, even if he was self-confident of his honesty and religion, thus, in fear of that the ***Shaitan*** {Satan} might tempt him and enter between them, and the man must warn his wife about letting any stranger man into the house even if he was one of his relatives, thus, due the Prophet's (PPUH) saying: (Beware of entering to the presence of women). They said: O Messenger of Allah (PPUH), what about the ***hamu*** {husband's brother or relative}? He said: (The husband's brother or relative is the death). And the ***hamu*** is the husband's brother or relative, and thus, others are more adequately prohibited to enter. *[Sheikh Ibn Jibrin]*

*The Rule of Pre-Marriage Relationship

Question: What is the rule of the pre-marriage relationships?

Answer: The asking person's saying: pre-marriage; so, if he meant after the contraction of marriage and before the wedding night, there is no objection to that, because by the contraction of marriage, she would be his wife even if the wedding night did not take place yet. But, if it was before the contraction of marriage during the betrothal or before that, it is prohibited, and no man may enjoy with a stranger woman, neither by speech nor by gazing nor by seclusion, as it was proven that the Prophet (PPUH) said: (No man should be in seclusion with a woman save with an unmarriageable relative, and no woman may travel save with an unmarriageable relative).

In short, if this meeting was after the contraction of marriage, it would be all right, but, if it was before the contraction of marriage, and even after the betrothal and acceptance, it would be impermissible and it is prohibited for her because she is still a stranger woman until her marriage is contracted out.
[Sheikh Ibn Baz]

* The Woman does not Travel save with an Unmarriageable Relative

Question: What is the lawful rule regarding the coming of the servant without an unmarriageable person, and what is the prohibited: Her coming from her country without an unmarriageable person or her presence in the house where she serves alone without an unmarriageable person being with her?

Answer: The woman is not allowed to travel without an unmarriageable person, whether she was a servant or any other one, due the Prophet's (PPUH) saying: (The woman should not travel save with an unmarriageable relative). *[Approved]*. But, as to her presence in the house, it does not need an unmarriageable person, but, the stranger man to the woman is not allowed to be alone with her due to the Prophet's (PPUH) saying: (No man should be in seclusion with a woman save with an unmarriageable relative). *[Approved].* And his (PPUH) saying: (There is no man in seclusion with a woman save the ***Shaitan*** {Satan} is the third one with them). *[Imam Ahmad]. [Sheikh Ibn Baz]*

* The Rule of Wearing the Embroidered Cloak

Question: What is the rule of wearing the embroidered cloak?

Answer: It is prohibited as it leads to temptation. So, O my Moslem sister, comprehend, think and contemplate in your wearing the cloak. Is it reasonable that you screen the adornment with another adornment? And was the veil legally adopted save for concealing that adornment? So, we have to be fully aware of our situation, and we have to know that the enemies of Islam are fabricating the conspiracy of veil against us. So, O my Moslem sister,

save yourself, as the enjoyment of life is little and the Hereafter is better for that who fears Allah; do not be deceived by your property or beauty, as that will not spare you anything from Allah, and I warn you that the Prophet (PPUH) was shown the Fire (Hell) and he saw that most of its dwellers were of the women, and I warn you that the Prophet (PPUH) said regarding the women, and you are one of them: (Fear the life and fear the women, as the first temptation of the children of Israel was in women), and save yourself from the Fire (Hell), and be aware that you will not tolerate the torment of Fire (Hell), as if the mountains were moved into the Fire (Hell), they would melt. Thus, who are you in comparison with the fixed, solid and very high mountains? Save yourself from Fire (Hell) and respond to the caller of right and be aware that he who left something for the cause of Allah, Allah will compensate him with better than it, and the Hereafter is our endeavor even if the hopes in the world were long? So, what do you want of this embroidered cloak, which you buy for hundreds, while you will be placed in the grave in a shroud of the cheapest cloths. Thus, does this cloak benefit you in the darkness of the grave? So, imagine yourself in this place. *[Sheikh Ibn 'Uthaimin]*

*The Rule of Wearing Short and Tight Clothes

Question: What is the rule of wearing short and tight clothes?

Answer: Man must take the responsibility into his consideration, as he has to fear Allah and prevent all those under his legal guardianship from these clothes. It was authentically quoted that he (PPUH) said: (Two kinds of the people of Fire (Hell) I have never seen yet...) and he mentioned: (nakedly clothed women, inclining and causing inclination, their heads are like the bending humps of ***bukht*** {camel}, they do not enter Paradise and do not smell its fragrance...). *[Related by Muslim].* These women who use the short clothes are clothed as they put on clothes, but, they are naked due to their apparent private parts, because the whole woman, as to the gaze, is private parts, her face, her hands, her legs and all her body's parts for those other than the unmarriageable persons.

Also, the tight clothes, even if they apparently were clothes, but, in fact, they are nakedness, as showing of the body parts by the tight clothes is nakedness. So, the woman should fear her Lord and do not show her charms, and she has not to go out to the market except when she is wearing what does not attract the attention, and she should not be perfumed so that she does not attract people to herself, and in this case, it is feared that she is an adulteress.

The Moslem woman must not depart her house save for a necessary thing, and if she went out, she should not be perfumed, not adorned and walking without pride. And it should be known the he (PPUH) said: (I have not left, after me, a more harmful temptation to men than women). *[Approved].* Thus, the temptation of women is great and almost no one would be safe from it. *[Sheikh Ibn 'Uthaimin - Manar Al-Islam]*

* The Woman's Showing her Palms and Arms in the Markets

Question: What is the rule of the woman's showing her palms and arms in the markets?

Answer: No doubt that the woman's showing her palms and arms in the markets is a denied matter and a cause of temptation, especially some of these women have rings on their fingers and bracelet on their arms, which proves that the believer woman does not show anything of her adornment, and that she is not allowed to do anything, by which it is known what she screens of this adornment. Then, what about the woman who uncovers the adornment of her hands to be seen by people? *[Sheikh Ibn 'Uthaimin - The Woman Fatwas]*

* The Controls of Talking with the Shop Owners and Tailors

Question: What are the controls of talking with the shop owners and tailors?

Answer: The exalted Allah said to the wives of His Prophet (Prayer and Peace be upon him) and (May God be pleased with them): ***(Then be not soft in speech, lest he in whose heart is a disease {of hypocrisy, or evil desire for adultery} should be moved with desire, but speak in an honorable manner).*** *[Surat Al-Ahzab {The Confederates}: 32].*

Speaking in an honorable manner is what the people know and as much as the necessity so requires, but, anything in excess of that such as laughing and open talks, talking with a charming voice, anything else, uncovering her face before him, or uncovering her arms or palms; all these are prohibited and denied actions, which lead to temptation, and they are of the reasons of committing the adultery. So, the Moslem woman, who fears the exalted and lofty Allah, must fear Allah and she should not talk with stranger men with a speech, which makes them desirous of her and tempts their hearts. And if she was in need for going to a shop or to any place where men are present, she has to be bashful, veil herself and adhere to the good manners of Islam, and if she talked with men, she has to talk in the known honorable manner without temptation or suspicion. *[The Selected Fatwas of Sheikh Saleh Al-Forzan]*

* The Rule of Wearing the Trousers

Question: What is the rule of wearing the trousers?

Answer: The woman is not allowed to wear such clothes other than with her husband, because it shows the details of her body, and the woman is commanded to clothe herself with what veils all her body as she is a temptation. And everything shown of her body is prohibited to be shown to men, women, unmarriageable persons, etc., with the exception of the husband, who is allowed to look at the whole body of his wife, and thus, it would be all right for her to wear, with her husband, the thin, tight, etc., and Allah knows best. *[Ibn Jibrin - The Selected Woman Fatwas]*

* The Rule of Pulling out Part of the Eyebrows and Lengthening the Nails

Question: What is the rule of pulling out part of the eyebrows and lengthening the nails?

Answer: It is not permissible to pull out the hair of eyebrows or part thereof, due to what was authentically quoted from the Prophet (PPUH) that he cursed the woman who pulls out her face hair and the woman who does that work, and the people of knowledge showed that pulling out the hair of eyebrows is of the pulling out of the face hair.

The lengthening of nails is in opposition of the ***Sunna***, as it was authentically quoted from the Prophet (PPUH) that he said: (The nature is five: the circumcision, the shaving the pubes, cutting the moustache, pulling out the armpit hair, and clipping the nails), and they should not be left for more than forty nights due to what was authentically quoted from Anas (MGPW) the he said: (The Messenger of Allah (PPUH) fixed a time for us, as regards cutting the moustache, clipping the nails, pulling out the armpit hair and shaving the pubes, and that we must not leave anything of that for more than forty nights), and because lengthening them implies an imitation of animals and certain unbelievers. *[Sheikh Ibn Baz - The Woman Fatwas]*

* The Rule of Telephone Calls between Young Men and Girls

Question: What is the rule of telephone calls between the young men and girls?

Answer: Talking with the stranger woman in such a way that arouses the lust such as dallying and softness in speech is not permissible, whether it was through the telephone or by any other means, due to the exalted Allah's saying: (**then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire).** However, as to the accidental speech for some need, it would be all right, if it was free from dirty tricks, but, it should be as much as necessary. *[Ibn Jibrin - The Woman Fatwas]*

* What is Established for Men is Established for Women

Question: Is the propaganda a duty of the woman, and in any field does she call up?

Answer: We must know a principle, i.e. what is established for men is established for women, with the exception of the case where there is an evidence showing that, as it was evidenced of specialization when Ayshah (MGPWH) said: O Messenger of Allah (PPUH), are the women required to strive? He (PPUH) said: (Yes, they are required to do so, but, without fighting, i.e. the performance of hajj {pilgrimage} and ***omrah*** {minor hajj}). This shows that striving, which is striving against the enemies, is the duty of men and not a duty of women. Also, the Prophet (PPUH) said: (The best men's rows is the first of them and the most evil is the last one thereof, and the best women's rows is the last of them and the most evil is the first one thereof).

In principle, what is established for men, of commandments and prohibitions, is established for women, and what is established for women is established for men. Therefore, he who accuses a man must be flogged with eighty stripes, thus, in spite of the fact that the verse is for those who accuse the chaste women. The exalted Allah said: **(And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes).** [Surat An-Nur {The Light}: 4]. Hence, the important thing is that the principle is what is established for one gender is established for the other one, with the exception of the case where there is an evidence.

Then, by thinking of the calling up to the exalted and lofty Allah, is it especially for men or general and common? The Book of Allah (the Qur'an) and the ***Sunna*** of His Prophet (PPUH) show that it is common and general, but, the calling up field of the woman is different from the calling up field of the man, as the woman calls up to the exalted Allah in the womanly society and not in the society of men; thus, she calls up in the field wherein she is able to call up, i.e. the society of women, whether at schools or in the mosque. *[Muhammad Saleh Al-'Uthaimin]*

* The Interest of House and the Interest of Calling up

Question: My husband orders me to complete my study in order to become a propagandist among women, while I want to take care of my house and children and leave my study. So, is it of the wisdom for me to obey my husband or leave my study?

Answer: My opinion is that you should look to the interest; is it necessary for the house that you stay therein? For instance, if the young children are many and in need for care, then, your staying at your home is better than going out to follow-up your study, thus, because the Prophet (PPUH) says: (Start with yourself), and this is an obligatory thing.

Calling up to the exalted and lofty Allah is a collective duty and it might be met by a sufficient number of women. However, if it was possible for you to combine between this and this, i.e. that you be a propagandist to the exalted Allah even without going out to school, then, it would be good. *[Muhammad Saleh Al-'Uthaimin]*

Question: The woman sees in her sleep what the man sees, so, does she have to take a bath?

Answer: Yes, if she was wet and saw her water. It was quoted from Zainab bint Umm Salama from her mother Umm Salama that Umm Salim asked the Prophet (PPUH) and said: O Messenger of Allah, Allah is not shy of the truth, is the woman required to take a bath if she had a venereal (wet) dream? (He said: Yes, if she saw the water).

Question: Is it permissible for the woman to attend a wedding ceremony if it included certain denied actions such as music, dancing and nakedness in the dress? Does the legal guardian, such as the husband and father, sin if he permitted her to attend this party? And what is the rule if the invitation came from a relative when, in case of not obeying his invitation, it is feared of desertion and sever of kinship?

Answer: If the wedding ceremonies were taking place in the manner stated in the question, it is not permissible for the man to obey the invitation, unless he is able to remove the denied action, and in which case, he has to obey the invitation in order to remove the denied action. But, if he was unable, he would not be allowed to attend such weddings, which include these denied actions or part thereof, and no one is allowed to permit to his wife, daughter or her, who is under his legal guardianship, to attend such parties. And if he said that he is afraid of something of desertion and rupture of relations, we say let this take place because it was them who, when they disobeyed the exalted and lofty Allah in these parties arranged on this manner, were unfortunate by obeying the invitation, and if they deserted, it would be them who will sin and there would be no sin on the one who did not attend the weddings. *[Sheikh Muhammad bin Saleh Al-'Uthaimin]*

And Lastly..

- The Death Visitor will Come
- An Advice to the Man
- An Advice to my Moslem Sister

The Death Visitor will Come

Do you know that you will go on a travel without return?

Did you make your preparations and are you ready for your travel?

Did you take the good deeds from this transient life to be your companion in your loneliness in the grave?

How long you will live?

Do not you know that every beginning has an end? And that the end would be either Paradise or Fire (Hell)?

Did you imagine the angels coming down to make you die while you are unaware and inattentive?

Did you imagine that day and the last hour of your life, the time of your separation from the family and children... separation from the dear ones and friends... it is the death with its agonies, severe death struggle and torments... it is the death. After your spirit is separated from your body, you will be taken to the dead bathing place where you will be bathed, shrouded and then taken to the mosque to be prayed on you, and thereafter you will be carried on the shoulders of men... where to?

To your house and dwelling... to what you have given in this life of the world... where to?

To the grave... to the first one of the houses of the Hereafter, to the grave, whether it is a garden of the Paradise gardens or a hole of the Fire (Hell) holes.

Do you know the grave?

Did you imagine the grave?

Its darkness.. its loneliness.. its narrowness.. the questioning by the two angels.

Did you imagine the first night in the grave.. then, how about you if you, alone, were put in your grave, and the family and children abandoned you, everything in this world, with the exception of your deed, left you?

Did you imagine the day of resurrection, the day when men are resurrected to the Lord of ***Al-Alamin*** (mankind, jinn and all that exists)? It is, by Allah, a great day, a day, from the fright of which the newborn becomes grey-haired.

Do you know how long is it? Its measure is fifty thousand years.

Did you imagine the flying books and the erection of the path above the Hell, coming down of the angels when they surround the gathering people and setting up the scales of accounting and reward or punishment?

Did you prepare yourself for standing before the almighty Allah of the heavens and earths to question and reward or punish you for your deeds, if good then it will be good and if evil then it will be evil, and your Lord will talk to you without a translator between you and Him.

O sister, return to Allah... as your returning unto Him is one of the loftiest and most beloved worships by Him. The exalted Allah said: ***(Truly, Allah loves those who turn to Him in repentance and loves those who purify themselves {by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers}).*** *[Surat Al-Baqarah {The Cow}: 222].* And he (PPUH) said: (Allah is happier, by the repentance of his slave, when he turns to Him in repentance, than one of you, who was on his she-camel in an open land, and his camel got away from him with his food and drink thereupon her, thus, till he despaired of her, and he came to a tree and lay down in its shadow while he was desperate thereof, and while he was in this situation, suddenly, she stood beside him, and he held its halter and then said, because of his being very happy: O Allah, You are my slave and I am Your Lord, i.e. he was mistaken because of his being very happy). *[Related by Muslim]*.

There is no desperation of returning to Allah.. because the way to Allah is open and His hands are flat outstretched for every repentant however much his sin is... and no matter how much his imperfection is.. He (PPUH) said: (Truly, Allah outstretches His hand in the night for the day offender to repent, and He outstretches His hand in the day for the night offender to repent, thus, until the sun rises from the sunset). *[Related by Muslim]*.

My sister... Allah called you up to repent and opened the response way for you, then, He showed you the way and guided you, so, why do not you come to a forgiveness and good pleasure from your Lord, and gardens with rivers and living with those truthful repentant women. The repentance from sins by returning unto the Veiler of imperfections and All-Knower of invisible things is immediately necessary. Therefore, the woman of our worthy ancestors, although of their knowledge, deed, asceticism and piety, used to sleep little part of the night and ask forgiveness much in the dawns, and she was not doing that save for her knowledge that she, however much obedience she did, definitely committed negligence.

My sister.. come on, hurry up! And return unto Allah with a pure soul, firmness, determination, regret and faithfulness! And give up the life of delights, and stop the longings.

Maintain the veil... and make your house as the ***mihrab*** (prayer niche)!

Replace the companions of depravity with the virtuous sisters.

Leave the bad deeds and sins in order to win on the day when it will be seized by forelocks and feet.

And be a key of good for your family and folks, and a core of honor for the nation waiting for you.

And for your repentance to be sincere... there are conditions for it...

- Regret for committing the sin. He (PPUH) said: (Regret is repentance). *[Related by Ahmad and Ibn Majah].*
- Determination not to return to committing it once again.
- Returning the resulting rights or those taken as a result of this sin or seeking forgiveness or cession of those concerned with the rights.

And the signs of repentance...

- Relaxation and Peace.
- Easy obedience for the man.
- Love of good and hate of evil.

And how delightful the obedience would be after repentance, and how happy the humble heart would be after cruelty.

And be aware of the means of persistence to your true return...

- Your sincere devotion to Allah and your continued observance of Him, and renewal of the repentance whenever you commit a sin, thus, without despair and hopelessness.
- Reciting the Qur'an and increasing the remembrance of Allah.

- Keeping away from the bad companions, and sticking to the good women, visiting them and participating in their gatherings.
- Learning the lawful knowledge so that you will be informed about your religion, and in order to be on the level to face the challenge which comes out from immoral people.

An Advice to You, O my Brother...

The Messenger of Allah (PPUH) said: (Everyone of you is a guardian and everyone of you is responsible for his herd, as the Imam is a guardian and he is responsible for his herd, and the man is a guardian in his family and he is responsible for his herd, and the woman is a guardian in her husband's house and she is responsible for her herd). *[Sahihul-Jami' - Volume 2/4569]*.

The Messenger of Allah (PPUH) said: (There is no guardian, for whom Allah gives a herd, and he dies, when he dies, while he is a deceiver of his herd, save Allah would prohibit him from the Paradise).

Truly, most of the women did not become wicked and reach this extent of adornment, uncovering, negligence of their religion and veil except by the indifference of certain men with their wives, their scorning of their religion, their lack of self-respect and jealousy, and their non-forbidding them from such acts.

I wonder how much certain men lost of their manhood till they became semi-men, as the consequence is for those who do not know their mark of honor, do not guard their herd and do not know how to guard what Allah gave them of the women as their herd.

Do your duty, be a custodian who commands with the good deeds and forbids the denied actions, and protect your family from the Hell, as this is your duty before the exalted and lofty Allah.

The exalted Allah said: ***(O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded).*** *[Surat At-Tahrim {The Prohibition}: 6].*

Protect yourself from the responsibility before the exalted and lofty Allah, as you will be stopped and questioned before Him in the world and Hereafter.

The exalted Allah said: **("But stop them, verily they are to be questioned).**

Do not say it is too late, start anew, go back to build your house, guard your family and protect your women and rectify what you missed, and verily, Allah forgives that who repents.

This is an advice for you... is there any listener!!!.

And an Advice to My Moslem Sister

Verily, the exalted and lofty Allah explained the way, showed you the path and determined for you the manner of your talk, clothing and life...

It is your responsibility on the day of resurrection...

You are responsible for every relinquishment, deviation and every whisper and talk...

You are responsible before Allah for wasting it...

- Every minute and second of your life, which you wasted uselessly.
- Every piaster you spent... is it in its place or not?
- Every gaze of you at what Allah prohibited.
- Every step of yours towards what causes the wrath of Allah.
- Every soft word you spoke to a stranger man.
- Every action whereby you opposed the commandment of Allah and His Messenger.
- Every gaze of a man at you due to his being tempted by your adornment.
- Every whisper by a man to you, if you accepted it.
- You are responsible for the negligence of your children at home... with the servant or driver.
- You are responsible for the wasted times in the unnecessary going out.
- You are responsible for all this... then, what do you say?!.

The Conclusion

My Mother... My Sister... My Daughter

My beloved ones, to you all I would say...

In love of Allah, in aspiration after His good pleasure and in desire for departure to His gardens, I lived for about thirty years of my age with the Book Allah (the Qur'an) and the ***Sunna*** of His Messenger (Prayer and Peace be upon him). From the face and not turning the back, combined by a superior love not attained save by he who tasted the sweetness of belief, i.e. love of Allah, we hope to have a meeting tomorrow under the shadow of the exalted and lofty Allah, where no shadow but His shadow. We have gathered in the houses of Allah (mosques), we have gathered in the gatherings of remembrance, and tomorrow we shall gather on platforms of light, God willing. And now, being afraid of departure.. the sudden departure, and I forget to recommend you. Here I am, I am leaving them here, so, if I departed, you will come back thereto, and they are for you, yourself, and not for anyone else.

O she who is drawing near to her Lord, come back in a full return and make your goal as the good pleasure of the exalted and lofty Allah, implement His commandments while happiness is filling your heart, why not, and you are the believer woman slave.

Abstain from his prohibitions while you believe that your good is implied in abstaining from what you were forbidden from.

Live the whole of your day with your Lord, make your deed purely for His generous sake, make the book of Allah (the Qur'an) as your companion, yes, this beloved companion, and coexist with the ***Sunna*** of your Messenger (PPUH) as he is your mediator and leader to the gardens.

Associate with the good believer women whose way is the book of Allah (the Qur'an) and the ***Sunna*** of His Messenger (PPUH).

And in conclusion, O my road companion...

Do not forget me from your invocation whenever it is the day of our meeting in this world, remember our sitting together while the angels were surrounding us, then, invoke for me as I am in need for your invocation, and forgive me as I am in need for your forgiveness, so, do not neglect me, O sister of belief.

The exalted and lofty Allah knows, and He is the witness of what I am saying, that I have put between your hands all what I read, all what I knew and all what I understood, thus, in fear of tomorrow's questioning before the exalted and lofty Allah.

I tried to perform my calling up with my maximum human capability, but, I am a human being, and it is of my nature to be imperfect and commit mistakes.

O sister of belief...

The journey on earth will be over soon, and we shall meet, God willing, in His gardens, and remember these days of the earth; thus, till we meet in the Hereafter, a good invocation in secret.

Your loving friend,
Khawla Bashir 'Abdeen
Umm 'Ala'

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The outcome of her activity in the field of Calling up and Guidance was compiled in twelve dossiers, which were distributed throughout the whole world.

She wrote several books and all of them were published in Arabic, including: O Our Lord, Accept our Invocation, Commentary of ***Surat Al-Kahf*** (The Cave), Commentary of ***Surat Al-Fatihah*** (The Opening), The World of Moslem Woman, and The Death and its Rules.

Also, she wrote other books, which are now under publication: The Rights of Wife, The Veil of Moslem Woman, and ***Ash-Shaitan*** (The Satan) and Women.

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